

# Gateway to the Great Books

1

Introduction &  
Syntopical Guide



# GATEWAY TO THE GREAT BOOKS

ROBERT M. HUTCHINS, MORTIMER J. ADLER  
*Editors in Chief*

CLIFTON FADIMAN  
*Associate Editor*

---

## 1

INTRODUCTION  
SYNTOPICAL GUIDE



JACOB E. SAFRA

*Chairman, Board of Directors*

JORGE AGUILAR-CAUZ, *President*

ENCYCLOPÆDIA BRITANNICA, INC.

CHICAGO

LONDON NEW DELHI PARIS SEOUL  
SYDNEY TAIPEI TOKYO

© 1990, 1963 Encyclopædia Britannica, Inc.

*All rights reserved*

*International Standard Book Number: 978-1-59339-221-5*

No part of this work may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the publisher.

*Note on Texts and Text Illustrations*

The spelling and punctuation of certain texts in this set have been changed in accordance with modern British and American usage.

Translations and transliterations added by the editors  
are enclosed in brackets.

Text illustrations in Volumes 8 and 9 have been revised  
and adapted to show modern equipment.

Portraits of authors in Volumes 2 through 10  
are by Fred Steffen of Chicago

# Contents of Volume 1

---

INTRODUCTION	
I	<i>The Ways—and Whys—of Reading</i> 1
II	<i>Human Imagination</i> 20
III	<i>Human Society</i> 37
IV	<i>Science and Mathematics</i> 58
V	<i>Philosophy</i> 72
VI	<i>The Endless Journey</i> 89
SYNTOPICAL GUIDE 92	
APPENDIX	
	<i>A Plan of Graded Reading</i> 309

# Introduction

---

## I

### The Ways—and Whys—of Reading

#### *Great Books and the Gateway to Them*

**T**he works in this set are outstanding creations of the human mind, but they are not of the same order as the works included in *Great Books of the Western World*. They consist of short stories, plays, essays, scientific papers, speeches, or letters; and in some cases they are relatively short selections from much larger works. In contrast, *Great Books of the Western World* generally contains whole books or extensive collections of books.

The works in that set not only have a certain magnitude, but they also occupy a unique place in the formation and development of Western culture. Each of them represents a primary, original, and fundamental contribution to our understanding of the universe and of ourselves. It has been said of them that they are books which never have to be written again, that they are inexhaustibly rereadable, that they are always contemporary, and that they are at once the most intelligible books (because so lucidly written) and the most rewarding to understand (because they deal with the most important and profound subjects). It has also been said of them that they are the repository and reservoir of the relatively small number of great ideas which we have forged in our efforts to understand the world and our place in it; and that they are over everyone's head all of



the time, which gives them the inexhaustible power to elevate all of us who will make the effort to lift our minds by reaching up to the ideas they contain.

The works included in *Gateway to the Great Books* have some of the special attributes which distinguish the great books. Some of the things which have been said of the great books can also be said of them. The works in this set are, each of them, masterpieces of the imagination or intellect. Many of them are modern, even recent; some were written in ages past; but they are all forever contemporary. In whatever time or place we live, they speak to us of our own condition. Like the great books, they are readable again and again, with renewed pleasure and added profit. And like the great books, they throw light on as well as draw light from the great ideas. They, too, have the power to lift our minds up to new levels of enjoyment, new levels of insight, new levels of understanding. They have that power by virtue of holding out more to understand than most of us can manage to understand in a first reading. And if we make the effort to understand more in subsequent readings, they sustain such effort by the intellectual excitement they afford us—the excitement and the challenge of coming to closer grips with the great mysteries of nature and human nature, the order of the universe and the course of human history.

Like the great books in these respects, the selections included in this set are entitled to be regarded as proper companions to the greatest works of the human mind. That, however, does not fully describe the function they are intended to perform. They are more than just companion pieces. We have another and what seems to us a more important reason for associating the contents of these volumes with the contents of *Great Books of the Western World*.

Because this set consists of much shorter works and, on the whole, of things somewhat easier to read, we think that the reading of the selections here included will effectively serve as an introduction to the reading of the great books. That is why we have called this set a *gateway* to the great books. Readers who open their minds to all, or even to some, of the works in this set, have opened the gates for themselves and are on the high road to the world of ideas and the lifetime of learning which the great books make accessible.

More than half of the contents of this set consists of stories and plays, essays, speeches, and letters. Good writing of this kind almost has to be about things and experiences and feelings which are famil-

iar to every human being; and when the writing is of a high order of excellence, as it is in the case of all the selections here included, it deals with the familiar aspects of life in a way that is at once lively and illuminating. Readers are quickly entertained and, to the extent that they are entertained (which means that their attention is held with delight), they read—and learn.

While the political, scientific, and philosophical readings in *Gateway to the Great Books* must be read with more conscious effort to attend to what they try to teach us, they nevertheless remain easier than the basic political, scientific, and philosophical treatises in *Great Books of the Western World*. In part, this is due to their brevity; in part, it must be also said that what they try to teach us is more readily grasped.

All the works included in this set are comprehensible to any reader who will give them the measure of attention which they require. That requirement is easy to fulfill, and can be fulfilled with pleasure, precisely because all these works have the quality of entertainment. Entertaining books invite and sustain our attention, delighting us at the same time that they profit us. The pleasure and profit that readers derive from this set of books should—and, the editors think, will—help them to develop the habits and improve the skills which should make the great books easier for them to read, some at the same time, some later.

### *Kinds of Reading Matter*

Different kinds of reading matter call for different kinds of reading. Readers must, first of all, decide what type of reading matter they have at hand; and they must then read it accordingly. Every piece of reading matter that comes before our eyes is not equally worth reading; nor do all make equal claims on our attention. All do not deserve from us the same devotion to the task of considering what the writer has in mind—what he is trying to teach us or to make us feel.

A telephone book, an airline timetable, or a manual for operating a washing machine may be useful or even indispensable reading, requiring attention to certain details; but these certainly do not deserve sustained study or devoted consideration. Most periodicals that come our way do not deserve more than passing attention. And what is called “light reading” is no different from most television

programs or motion pictures, which succeed only if they give us the relaxation that we seek from them. Whatever use or value these things may have for us, they are seldom worth reading twice, and none of them is worth reading over and over again.

The great books, and the smaller masterpieces that constitute a gateway to them, exert a whole series of claims upon us that other kinds of reading seldom make. They have treasures to yield, and they will not yield their treasures without our digging. They will not give something to us unless we give something to them. Such works command our interest, our humility, and our fidelity. They have much to teach us—if we want to learn.

These are the works which are most worth reading for the first time, precisely because we will find, on that first reading, that they deserve to be read over and over again. It might almost be said that a book which is not worth rereading one or more times is not really worth reading carefully in the first place. Like the great books, the works in this set are not idle-hour affairs, mere time passers like picture magazines. None of them is a sedative compounded of paper and ink. Every one of them calls for and deserves active, as contrasted with merely passive, reading on our part.

Young people—and older ones—who in ages past had access to only a few books in a lifetime knew how to read them without being told. We all know to what good use young Abraham Lincoln, by the light of the log fire, put the Bible, Euclid, Blackstone, Bunyan, and a few other books. He, and others like him, read not only with eyes wide open but also with a mind fully awake—awake because it was intensely active in an effort to get, by reading, everything that the writer had to offer.

We need to remind ourselves of this bygone situation in which a book was a lifelong treasure, to be read again and again. Deluged as we are with a welter of printed words, we tend to devalue all writing, to look at every book on the shelf as the counterpart of every other, and to weigh volumes instead of words. The proliferation of printing, on the one hand a blessing, has had, on the other, a tendency to debase (or, in any case, homogenize) our attitude toward reading.

What was true centuries ago is still true: there are great books and masterpieces of writing which can entertain us while they enlighten us; there are merely useful books or printed materials which we go to only for specific facts or instruction; there are trivial books which,



like the average detective story, amuse us briefly or help us pass the time, and then disappear forever from mind and memory; and there is trash, like many magazine, paperback, or even hardcover romances which actually dull our taste for better things. Of these, only the first constitute the readables which deserve our effort to keep as wide awake as possible while reading. We can do that only by reading as actively as possible.

How does one do that? The answer is easier to give than to apply, but readers who want to get the most out of the works that are most worth reading can do what is required, if they apply their wills to the task. And the more they are willing to do what is required, the easier they will find it to do.

What is required of readers who wish to be wakeful and active in the process of reading is simply the asking of questions. They must ask questions while they read—questions which they themselves must try to answer in the course of reading. The art of reading a book or piece of writing consists in asking the right questions in the right order. They are as follows: (1) What is this piece of writing about? What is its leading theme or main point? What is it trying to say? (2) How does it say what it is trying to say? How does the writer get his central point across? How does he tell his story or argue for his conclusion to produce the effect in us that he is aiming at? (3) Is it true—factually or poetically—in whole or part? Has the writer won our assent or sympathy? And if not, what reasons do we have for disagreeing with or rejecting his view of things? (4) What of it? What meaning does it have for us in the shape of opinions or attitudes that we are led to form for ourselves as the result of reading this piece?

These four questions underlie and motivate all the specific things that we have to do in order to read well what is worth reading well. We shall state these more specific recommendations presently; but first it is necessary to observe the difference between fiction and nonfiction as objects of our active attention in reading; and, among nonfiction works, the difference between writings in the field of history and politics, writings in the sphere of natural science and mathematics, and writings in the realm of philosophy.

### *The Four Colors*

In the binding of *Gateway to the Great Books*, four different colors, based on traditional academic insignia for the various arts and sciences, are used to signify four types of subject matter to be found in this set. Yellow in the binding signifies works of the imagination—epic and dramatic poetry, novels, and essays. Blue in the binding signifies biographies and histories, treatises in politics, economics, and jurisprudence. Green in the binding signifies major contributions to the fields of mathematics and the natural sciences. Red in the binding signifies the great works in philosophy and theology.

*Gateway to the Great Books* is divided into these four kinds of writing for good and sufficient reason. We have but to consider the subject matter of the various courses that we take in high school and college—no matter what their titles—to realize that most of those of importance fall into one or another of these four categories. Nor is there any mystery about it: all writing may be thus partitioned because the resulting parts represent four aspects of ourselves as we use words to communicate what we know, think, feel, or intend.

First, we are all storytellers, listeners to stories, and critics of the stories we hear. Imaginative literature, represented by Volumes 2–5 of this set, is native to the life of every human being.

Second, as free people and citizens, we have always had the responsibility, now heavier than ever before, to deal with the social and political problems which are considered in Volumes 6 and 7. We are called upon to examine ourselves in the light of our past and future. These are illuminated by the historical and biographical writings contained in Volumes 6 and 7.

Third, the most distinctive characteristics of our modern world are the product of inventions and technology which are, in turn, the product of scientific discovery and mathematical theory, the two inseparable subjects dealt with in Volumes 8 and 9. Some understanding of these fields is essential if we wish to feel at home in the rapidly changing environment of the twentieth century.

Finally, every man and woman who has ever lived has asked, from childhood and youth on, What am I? How should I think? What is the meaning of life? How should I live? These are some of the philosophical questions which persons of wisdom, in every age, have considered and tried to answer. Such considerations appear in Volume 10 of *Gateway to the Great Books*.

To say that these are four different kinds of writing—writings about four different kinds of subjects—is not enough. They represent four different kinds of thinking, too. And they reflect four different aspects of our one human nature. They are four in one, at once different and the same. Since these four kinds of writings all spring from the human mind, and since that is a unity, so in the end all thought is unified.

The mind is not four separate compartments. No single thought is unrelated to any other. Our ideas, beliefs, sentiments, and fancies do not exist in isolation, to be collected artificially and arbitrarily. Neither is a set of volumes representing all the major aspects of human thought and feeling an aggregation of snippets. For all its diversification of content, *Gateway to the Great Books* has an underlying unity—the unity of the human mind itself.

Most of the writers in this set, though they lived at different times and had special interests and abilities, are talking to each other across the centuries. Like the authors of the great books, they are engaged in a continuing conversation. They are talking to each other through the walls that seem to separate the physicist from the novelist, the philosopher from the historian; for all are involved in a common adventure—the unending exploration of the human condition, of the mind and imagination, of our earth-home, and of the illimitable cosmos of which we are, though a small part, by far the most interesting members. Those who read and reread all the selections in this whole set—and that may take a long time—will in the end gain a vision of this common adventure and sense the unity which underlies the whole.

But in the beginning, as readers thread their way among the many different strands here woven together, they would be well advised to observe the differences in the four kinds of writing included in this set. They have to be read differently. Each of them has to be approached with a special attitude, a particular frame of mind. Confusion and bewilderment would result from our addressing a poet as if he were a mathematician, a philosopher as if he were a historian, or a historian as if he were a scientist. So, too, we would tend to confuse and bewilder ourselves if we failed to distinguish between fiction and nonfiction, or between philosophy and science, history and mathematics, and read them as if they were all the same.

These different kinds of writing require different kinds of reading on our part, because to read them well—with an active mind—we

must ask different sorts of questions as we read. Unless we know what to look for (and how to look for it) in each kind of reading that we do, we shall demand of fiction knowledge it cannot give us, ascribe to history values it does not have, ask science for opinions that lie wholly outside its scope, and expect philosophy to produce a mode of proof that is impossible for it to achieve.

### *Some Rules of Reading*

So basic are the differences among various kinds of writing that it is almost impossible to formulate rules of reading which are general enough to apply to every kind of writing in the same way. But there is one rule which takes account of this very fact; for it recommends that we pay attention, first of all, to the character of the writing before us. Is it fiction or nonfiction? And if the latter, what sort of expository writing is it—criticism, history, political theory, social commentary, mathematics, science, or philosophy?

There is one other rule which applies to every piece of writing, insofar as it has the excellence that is common to all pieces of writing that are works of art, whether they are imaginative or expository writing. A work of art has unity. Readers must apprehend this unity. It may be the unity of a story or of a play, or the unity of a historical narrative, a scientific theory, a mathematical analysis, a philosophical argument. But whatever it is, it can be stated simply as a kind of summary of what the whole work or piece of writing is about. Readers should make the effort to say what the whole is about in a few sentences. When they have done this, they have answered for themselves the first of the four questions which should be asked about anything worth reading actively and with a mind fully awake.<sup>1</sup> Since a work of art is a complex unity, a whole consisting of parts, readers should also try to say what the major parts of the work are, and how they are ordered to one another and to the whole.

The rules to which we now turn apply most readily to nonfiction (expository writing of all sorts), though, as we shall presently see, corresponding rules can be stated for guidance in the reading of imaginative literature.

The writer of an expository work is usually engaged in solving a problem or a set of problems. Hence the reader, in dealing with such

---

<sup>1</sup>See p. 5 above for an enumeration of the four questions.

works as wholes, should try to summarize the problems which the author posed and tried to solve. What are they? How are they related to one another? Knowing the author's problems is necessary to any understanding of the answers he tries to give and to the judgment we make of his success or failure in giving them.

Examining a piece of writing as a whole and as an orderly arrangement of parts is only one approach to it. It constitutes one way of reading a book or anything less than a book which has artistic unity. A second approach involves attention to the language of the author, with concern not only for his use of words and the manner in which he expresses his meaning, but also for the verbal formulation of his opinions and the reasons that he has for holding them. Here readers should do a number of things, in successive steps, each a way of trying to get at the thought of the writer by penetrating through his language to his mind.

Readers should, first of all, try to come to terms with the author, that is, try to discover the basic terms which express the author's central notions or ideas. This can be done only by noting the words carefully and discovering the five or ten (rarely more than twenty) which constitute the author's special vocabulary. Finding such words or phrases will lead readers to the writer's basic terms. Thus, for example, a careful reader of Calhoun's "The Concurrent Majority" from *A Disquisition on Government* (Volume 7) can come to terms with Calhoun only by discovering what he means by such words or phrases as "constitution," "numerical majority," "concurrent majority," "interposition," "nullification," and "veto."

A term is a word used unambiguously. It is a word tied down to a special meaning which does not change within the context of a particular piece of writing. We come to terms with an author by noting the one or more meanings with which he uses the words in his own special vocabulary. Good writers are usually helpful, indicating explicitly by verbal qualifications—such as quotation marks, underlining, or parenthetical explanations—that a word is now being used in one sense and now in another; but even the best writers frequently depend upon the context to provide such qualifications. This requires the reader to do the work of interpretation which is involved in coming to terms.

Language is a difficult and imperfect medium. For the transmission of thought or knowledge, there must be communication, which can occur only when writer and reader have a common understand-



ing of the words which pass from one to the other. Terms made by the one and discovered by the other produce communication.

Coming to terms underlies all the subsequent acts of interpretation on the part of the reader. Terms are the building blocks of propositions, and propositions are put together in arguments. The next two steps in the process of interpretation concern the author's propositions and arguments—represented on the printed page by sentences and paragraphs, just as terms are represented there by words and phrases.

Readers should try to find out what the author is affirming and denying—what his bedrock assertions are. To do this, they must spot the crucial sentences in the text, the sentences in which the author expresses the opinions which are central in his mind. Most of the sentences in a piece of writing are not crucial. Only a few set forth the propositions which the author is undertaking to defend. Spotting these is not enough. We must know what they mean.

There are two simple ways in which we can test our understanding of the crucial sentences in an author's work. First, can we say precisely in our own words what the author is saying in his; that is, can we extract the author's meaning from his words by translating it into another form of speech? Second, can we think of examples that clearly illustrate the author's meaning or apply it to concrete experiences?

The third step of interpretative reading requires us to look for and find the key paragraphs which express the writer's basic arguments in support of the opinions that he wishes to persuade us to accept. An argument is a sequence of propositions, having a beginning in principles and an end in conclusions. It may be simple, or it may be complex, having simpler arguments as parts. Sometimes the writer will put his whole argument down in one place in the form of a summary paragraph; but more frequently the reader must piece together the parts of the argument by connecting sentences, or parts of paragraphs, which are on different pages.

The first of the suggested approaches to reading a book or piece of writing is analytical: it dissects a whole work into its parts and relates the parts. The second is interpretative: it attempts to construe what a writer means from what he says. There is a third approach, which should follow and complement the other two. It is critical.

Here the task is to judge a piece of writing in terms of the truth and falsity of its basic propositions, both its principles and its

conclusions, in terms of the cogency or soundness of its arguments, and in terms of the adequacy or completeness of its analysis. It is at this stage or in this phase of reading that readers must decide whether they agree or disagree with the writer, or determine the extent of this agreement or disagreement. In doing this, they should be governed by a number of rules or maxims.

The first is that readers should neither agree nor disagree with an author until they are sure that they understand what the author is saying. To agree with what you do not understand is inane; to disagree in the absence of understanding is impertinent. Many readers start to disagree with what they are reading almost at once—before they have performed the tasks of analysis and interpretation which should always precede that of criticism. In effect, they are saying to an author: “I don’t know what you are talking about, but I think you are wrong.” It would be just as silly for them to say “right” as it is for them to say “wrong.” In either case, they are expressing prejudices rather than undertaking genuine criticism, which must be based on understanding.

This rule calls for patience and humility on the reader’s part. If we are reading anything worth reading—anything which has the power to instruct us and elevate our minds—we should be loath to judge it too soon, for it would be rash to presume that we have so quickly attained an adequate understanding of it. If we suspect that we have fallen short in our understanding, we should always blame ourselves rather than the author. Not only is that the proper attitude if the author is worth reading at all; but, in addition, such an attitude may keep our mind on the task of interpretation. There is always time for criticism after that is well done.

A second maxim by which we should be guided can be stated thus: there is no point in winning an argument if we know, or even suspect, that we are wrong. This is an important rule of intellectual behavior in face-to-face discussions—one, unfortunately, which is frequently violated. It is even more important in the very special one-way conversation that a good reader carries on with an author. The author is not there to defend himself. Disagreement with an author demands the utmost in intellectual decency on the part of the reader.

A third closely related maxim recommends to readers that they should not undertake criticism unless they are as willing to agree as to disagree—unless they are prepared to agree intelligently as well

as to disagree intelligently. In either case, critical readers should be able to give reasons for the position that they take.

The reasons for disagreement can be roughly grouped under four headings. We may disagree (1) because we think that the author is uninformed on some essential point that is relevant to his conclusions; or (2) because we think that he is uninformed about some equally essential consideration, which would alter the course of his argument if he were aware of it; or (3) because we think that he has committed some fallacy or error in reasoning; or (4) because we think that his analysis, however sound in its bases and its reasoning, is incomplete. In every one of these instances, we are under an obligation to be able to prove the charge that we are making. Authors and their works are finite and fallible, every last one; but a writer of eminence is ordinarily more competent in his field than the reader, upon whom, therefore, the heavy burden of proof is imposed.

The foregoing rules, as already pointed out, apply primarily to expository writing rather than to imaginative literature—fiction in the form of novels, short stories, or plays. Nevertheless, they do suggest analogous recommendations for the reader to follow in reading fiction. As terms, propositions, and arguments are the elements involved in the interpretative approach to expository writing, so the cast of characters, their actions and passions, their thought and speech, the sequence of events, and the plot together with its subplots are the things with which readers must concern themselves in interpreting a work of fiction. As factual truth and logical cogency are central considerations in the criticism of expository writing, so a narrative's verisimilitude or credibility (its poetic truth) and its unity, clarity, and coherence (its artistic beauty) are important objects of criticism in the case of fiction.

It is possible to offer a few other recommendations that are especially appropriate to imaginative literature, and applicable to the varied assortment of stories and plays in Volumes 2, 3, and 4.

In every piece of fiction to be found there, the subject matter of the writer is men and women. But this subject matter is approached in a way that is quite different from that employed by the historian, the psychologist, or the moral philosopher, all of whom are concerned with human character and conduct, too. The imaginative writer approaches this subject matter indirectly and, in a sense, subjectively.

Writers of fiction see men and women partially, in terms of their

own limited temperaments, their own overriding passions, and also in terms of the willingness of the characters, as it were, to subject themselves to the particular pattern or frame that the author has in mind. Dickens, in *The Pickwick Papers*, and Mark Twain, in *The Man that Corrupted Hadleyburg*, are placed side by side in Volume 2. But in other ways they are far apart. To sense the distance separating them, readers need only ask this simple question after they have read these two stories: Which seems to *like* mankind more? Readers will then become aware that these two storytellers hold different views of mankind—each has a personal, partial view with its own partial truth.

To read fiction with pleasure, readers must abandon themselves for the moment to the writer's partial vision. As we read more and more imaginative literature, we will begin, almost unconsciously, to obtain new insights from each of the authors.

Finally, it may be helpful to point out a few differences between imaginative and expository literature, from the point of view of what is involved in reading them carefully and well.

A story must be apprehended as a whole, whereas an expository treatise can be read in parts. One cannot read enough of a story, short of the whole, "to get the idea"; but one can read a portion of a scientific or philosophical work and yet learn something of what the author is driving at.

An expository work may require us to read other works by the same or different authors in order to understand it fully, but a story requires the reading of nothing outside itself. It stands entirely by itself. It presents a whole world—for us to experience and enjoy.

The ultimate unity of an expository work, especially in the fields of political theory, natural science, mathematics, and philosophy, lies in a problem or a set of related problems to be solved. The unity of a narrative lies in its plot.

There is a fundamental difference in the use of language by imaginative and expository writers. In exposition, the aim of a good writer is to avoid ambiguity by a literal or precise use of words. Imaginative writers often seek to utilize ambiguity, and they do this by recourse to metaphor and simile and other figures of speech. The use of language moves in one direction when its ultimate aim is to accord with fact, and in another when its ultimate aim is to give wings to fancy.

And, lastly, the difference between imaginative literature and ex-

pository writing calls for different types of criticism on the reader's part. Aristotle pointed out that "the standard of correctness is not the same in poetry and politics," which we can generalize by saying that the soundness of a fictional narrative is not to be judged in the same way as the soundness of a scientific or philosophical exposition. In the latter, the standard is objective truth; in the former, internal plausibility. To be true in its own way, fiction need not portray the world as it actually is. Its truth is not that of simple factual realism or representation. Its truth depends upon an internal necessity and probability. Characters and action must fit together to make the narrative a likely story. However fanciful the story may be, it has the ring of truth if it is believable as we read it—if we can feel at home in the world that the imaginative writer has created for us.

The differences that we have pointed out between imaginative and expository writing should not be allowed to obscure the fact that there are mixed works—works which somehow participate in the qualities of both types. One example of this will suffice. Historical narratives are, in a way, mixtures of poetic and scientific or philosophical writing. They offer us knowledge or information about the past, gained by methodical investigation or research, but that knowledge or information comes to us in the form of a story, with a sequence of events, a cast of characters, and a plot. Hence histories must be read in both ways. They must be judged by the standard of objective truth—truth of fact—and also by the standard of internal plausibility—truth of fiction.

### *Some Further Suggestions to the Reader*

One way of putting into practice the rules of reading outlined in the preceding pages is to read with a pencil in hand—to mark the pages being read, without scruples about damaging the volume. Marking a book is not an act of mutilation, but one of love. Of course, no one should mark a book that one does not own. But the books that we buy, we are at liberty to mark or write in as we read.

Buying a book is only a prelude to owning it. To own a book involves more than paying for it and putting it on the shelf in one's home. Full ownership comes only to those who have made the books they have bought part of themselves—by absorbing and digesting them. The well-marked pages of a much-handled volume constitute one of the surest indications that this has taken place.



Too many persons make the mistake of substituting economic possession or physical proprietorship for intellectual ownership. They substitute a sense of power over the physical book for a genuine grasp of its contents. Having a fine library does not prove that its legal owner has a mind enriched by books. It proves only that he was rich enough to buy them. If someone has a handsome collection of volumes—unread, untouched—we know that this person regards books as part of the home furnishings. But if the books, many or few, are dog-eared and dilapidated, shaken and loosened by continual use, marked and scribbled in from cover to cover, then we know that the owner has come into the full ownership of the books.

Why is marking a book so important a part of reading it? It helps to keep you awake while reading—not merely conscious, but mentally alert. And since reading, if it is an active process, involves thinking, and thinking tends to express itself in words, spoken or written, writing in the book enables readers to express their thoughts while reading. Marking a book thus turns the reader into a writer, engaged, as it were, in a conversation with the author.

There are many ways of marking a book intelligently and fruitfully. As one discovers the terms, propositions, and arguments in an expository work, one can mark them by underlining or by asterisks, vertical lines, or arrows in the margin. Key words or phrases can be circled; the successive steps of an argument can be numbered in the margin. Imaginative works can be similarly treated: underlining or marginal notations can be used to mark significant developments in character, crucial turns in plot, or revelations of insight by the author himself. In addition, one should not hesitate to use the margin, or the top or bottom of the page, to record questions that the text arouses in one's mind, or to jot down one's own comments about the significance of what is being read.

The margins of a book, or the space between its lines, may not afford enough room to record the thoughts of intensive readers. In that case, they should read with a scratch pad in hand. The sheets of paper on which the notations have been made can then be inserted into the book at appropriate places.

The person who marks a book cannot read it as quickly as one who reads it passively or merely flips its pages inattentively. Far from being an objection to marking books, this fact constitutes one of the strongest recommendations for doing it. It is a widely prevalent fallacy that speed of reading is a measure of intelligence.

There is no right speed for intelligent reading. Some things should be read quickly and effortlessly, some should be read slowly and even laboriously. The sign of intelligence in reading is the ability to read different things differently according to their worth. With regard to the great books, or with regard to the selections in this set, the point is not to see how many of them you can get through, but rather to see how many can get through you—how many you can make your own.

Most things worth reading carefully are likely to present some difficulties to the reader on a first reading. These difficulties tend to slow us up. But we should never allow them to stop us in our tracks. Readers who bog down completely because they cannot fully understand some statement or reference in the course of their reading fail to recognize that no one can be expected to achieve complete understanding of a significant work on the first go at it. A first reading is bound to be a relatively superficial one, as compared with the reading in greater and greater depth that can be done when one rereads the same work later.

Readers who realize this should adopt the following rule in reading worthwhile materials for the first time. The rule is simply to read the work through without stopping to puzzle out the things one does not fully understand on that first reading. Failure to clear all the hurdles should not lead one to give up the race. The things which may be stumbling blocks on the first reading can be surmounted on later readings, but only if they are not allowed to become insuperable obstacles that prevent the first reading from being completed.

Readers should pay attention to what they can understand, and not be stopped by what they do not immediately grasp. Go right on reading past the point where you have difficulties in understanding, and you will soon come again to paragraphs and pages that you readily understand. Read the work through, undeterred by paragraphs, arguments, names, references, and allusions that escape you. If you let yourself get tripped up by any of these stumbling blocks, if you get stalled by them, you are lost. In most cases, it is not possible to puzzle the thing out by sticking to it. You will have a much better chance of understanding it on a second reading, but that requires you to have read the work *through* at least once.

Reading it through the first time, however superficially, breaks the crust of the book or work in hand. It enables readers to get the feel or general sense of what they are reading, and some grasp,

however incomplete, of what it is all about. It is necessary to get some grasp of the whole before we can see the parts in their true perspective—or, sometimes, in any perspective at all.

Most of us were taught in school to pay attention to the things we did not understand. We were told to go to a dictionary when we met with an unfamiliar word. We were told to go to an encyclopedia or some other reference work when we were confronted with allusions or statements we did not understand. We were told to consult footnotes, scholarly commentaries, or other secondary sources in order to get help. Unfortunately, we never received worse advice.

The tremendous pleasure that comes from reading Shakespeare was spoiled for generations of high school students who were forced to go through *Julius Caesar* or *Macbeth* scene by scene, to look up all the words new to them in a glossary, and to study all the scholarly footnotes. As a result, they never read a play of Shakespeare's. By the time they got to the end of it, they had forgotten the beginning and lost sight of the whole. Instead of being forced to take this pedantic approach, they should have been encouraged to read the play through at one sitting and discuss what they got out of that first quick reading. Only then, if at all, would they have been ready to study the play carefully, and closely, because they would have understood enough of it to be able to learn more.

What is true of reading a play by Shakespeare applies with equal force to all the works included in this set, both the fiction and the nonfiction. What first readers of these works will understand by reading each of them *through*—even if it is only 50 percent or less—will help them to make the additional effort later to go back to the difficult places which they wisely passed over on the first reading. Even if they do not go back, understanding 50 percent of something really worth reading is much better than not understanding it at all, which will certainly be the case if they allow themselves to be stopped by the first difficult passage they come to.

There are some technical books—usually written by professors for professors, and in the jargon of the trade—which are not only difficult for first readers, but impossible for the nonprofessional to understand by any means. Such books are difficult because they are written in a way that is not intended for the person of ordinary background and training. In contrast, the great books, and to a lesser extent the masterpieces included in this set, are difficult for a quite different reason.

It is not because the author has not tried to be clear to the ordinary reader. It is not because the author is not a good writer. The difficulty, where it exists, lies in the subject matters being treated and in the ideas being conveyed. Precisely because the authors of *Great Books of the Western World* and the writers represented in *Gateway to the Great Books* have a mastery of these difficult subject matters or ideas, do they have the power to deal with them as simply and clearly as possible. Hence they make such material as easy as it can be made for the reader.

No major subject of human interest, nor any basic idea, need be a closed book to the ordinary person. On every one of them, there exist great books or masterpieces of writing which afford enlightenment to anyone who will make the effort to read them. However difficult the subject matter being treated or the idea being expounded, these writings help ordinary and inexpert readers to make some headway in understanding if they will only follow the rule of cracking a tough nut by applying pressure at the softest spot. That, in other words, is the rule of paying maximum attention to what you do understand, and not being deterred by what you fail to understand, on the first reading of these works.

### *A Word About What Follows*

The succeeding sections of this introductory essay will attempt to acquaint the reader with the four types of subject matter which are represented in *Gateway to the Great Books*. Section II will discuss the works of the imagination that are included in Volumes 2–5; Section III, the writings about man and society that are included in Volumes 6 and 7; Section IV, the works in natural science and in mathematics that are included in Volumes 8 and 9; and Section V, the philosophical writings that are included in Volume 10.

Each of these sections will try to provide a general framework in which the writings indicated above can be read. Illustrative materials from *Great Books of the Western World*, as well as references to particular selections in *Gateway to the Great Books*, will be utilized to bring readers face to face with the ideas and themes appropriate to each kind of writing, and to fill them in on the basic background in each field. In addition, reference will be made from time to time to the *Syntopicon*, the index to the great ideas, which comprises Volumes 1 and 2 in *Great Books of the Western World*. The quotations

from the *Syntopicon* are drawn from the introductions which open its chapters, 102 in all, one on each of the great ideas.<sup>2</sup>

A word should be said about the style of the references that will appear in parentheses in the pages to follow.

Where the reference is to a passage in *Great Books of the Western World*, it is indicated by the letters GBWW, followed by the number of the volume in that set. Where references are made to authors or works included in this set, they will be accompanied simply by a parenthetical citation of the number of the appropriate volume in *Gateway to the Great Books*. And where reference is made to the *Syntopicon*, the reference will be to either Volume 1 or Volume 2 in GBWW.

---

<sup>2</sup>The reader who wishes to become acquainted with the 102 great ideas will find them listed on the rear endpapers of the volumes of the *Syntopicon* in *Great Books of the Western World*. The list of authors included in that set appears in the front endpapers of those volumes.



## II

# Human Imagination

### *What Is Imagination?*

Tell me a story," says the child, and the storyteller begins. In an instant, the world of common reality is left behind, and a new reality—more captivating, more intense, more real—catches up the listener on the wings of imagination.

We never, as long as we live, stop saying, "Tell me a story." Our hunger is never satisfied; the more we read, the more we want to read; and the richer the feast, the hungrier we grow. For the master of creative imagination evokes the creativity in all of us, makes us all shareholders in the treasure that literature brings to life. The story—in prose or poetry, in art or music—is the magic of everyone's life. By comparison, the most staggering achievements of science and industry and statesmanship seem to some people bodiless and cold.

Charles Darwin writes in *The Descent of Man* that, while reason is the greatest of all human faculties, "The *Imagination* is one of the highest prerogatives of man. By this faculty he unites former images and ideas . . . and thus creates brilliant and novel results. . . . The value of the products of our imagination depends . . . to a certain extent on our power of voluntarily combining them. As dogs, cats, horses, and probably all the higher animals, even birds have vivid dreams . . . we must admit that they possess some power of imagination. There must be something special, which causes dogs to howl in the night, and especially during moonlight, in that remarkable and melancholy manner called baying" (GBWW, Vol. 49).

What is the imagination, which produces both the howling of a dog and Mozart's *Magic Flute*, the dream of a cat and Dante's *Divine Comedy*? Psychologists ancient and modern agree with Darwin that it is common to man and to some other animals, and that it is peculiarly linked with memory. In Chapter 56 of the *Syntopicon* on

MEMORY AND IMAGINATION (GBWW, Vol. 2), we learn that the two powers “depend upon sense perception or upon previous experience. Except for illusions of memory, we do not remember objects we have never perceived or events in our own life, such as emotions or desires, that we have not experienced. The imagination is not limited in the same way by prior experience, for we can imagine things we have never perceived and may never be able to.”

How is this possible, when our imagination depends upon sense perception or upon previous experience? We do not know, except that we have both the involuntary instinct (as in dreams) and the voluntary power of *combining*. “Even when imagination outruns perception,” the *Syntopicon* continues, “it draws upon experience for the materials it uses in its constructions. It is possible to imagine a golden mountain or a purple cow, though no such object has ever presented itself to perception. But, as Hume suggests, the possibility of combining a familiar color and a familiar shape depends upon the availability of the separate images to be combined.”

The *Syntopicon* quotes Hume—some of whose shorter works we read in Volumes 5 and 7 of this set—as saying, “When we think of a golden mountain, we only join two consistent ideas, *gold* and *mountain*, with which we were formerly acquainted. . . . All this creative power of the mind amounts to no more than the faculty of compounding, transposing, augmenting, or diminishing the materials afforded us by the senses and experience.” Congenitally colorblind persons who lived entirely in a world of grays would not be able to imagine a golden mountain or a purple cow, though they might be able to imagine other things as unreal as these.

The object imagined, then, need not be located in the past like the object remembered, though the former depends upon the memory of the objects combined to produce it. But the imagined object need not have any definite location in time and space. It need have no actual existence. It may be a mere possibility, unlike the kind of object which cannot be known without being known to exist; it is a *figment* or construction. Having seen horses, we do not imagine a horse; we remember it. Having seen both horses and birds, we cannot remember a winged horse, but we can all imagine one. Memory preserves those things which are no longer present or no longer exist. Imagination evokes those things which have never existed, and, maybe, never will.

“ . . . in which he dwells delighted.”

Consider for a moment what memory and imagination mean to our human experience and our civilization. Without them, says the *Syntopicon*, “man would live in a confined and narrow present, lacking past and future, restricted to what happens to be actual out of the almost infinite possibilities of being.” But what imagination means to the life of each of us is perhaps best stated by a master of the art. In *The Lantern-Bearers* (Vol. 7), Robert Louis Stevenson asserts that, “Justice is not done to the versatility and the unplumbed childishness of man’s imagination. . . . His life from without may seem but a rude mound of mud; there will be some golden chamber at the heart of it, in which he dwells delighted. . . .”

To the poet Shelley the imagination is the key to all goodness: “The great secret of morals is love; or a going out of our own nature, and an identification of ourselves with the beautiful which exists in thought, action, or person, not our own. A man, to be greatly good, must imagine intensely and comprehensively: he must put himself in the place of another and of many others; the pains and pleasures of his species must become his own. The great instrument of moral good is the imagination . . . We want the creative faculty to imagine that which we know; we want the generous impulse to act that which we imagine; we want the poetry of life . . .” (*A Defence of Poetry*, Vol. 5).

Let us recall the shipwrecked sailor in Stephen Crane’s *The Open Boat* (Vol. 3). Doomed, as he thought, in a tiny lifeboat which could not make land, he suddenly remembered a poem of his childhood that began, “A soldier of the Legion lay dying in Algiers,” and only now, for the first time, understood it; for the first time he felt sorry for that soldier now that he himself “lay dying.” His own mortal experience brought that soldier before him. What Shelley insists upon is that all men, so few of whom have such an experience, use their imaginations to put themselves “in the place of another and of many others.”

This is what poetry—the traditional term for what we call “fiction”—does for us. The poet’s imagination takes us into the heart of another, of a person, a place, an event, and in doing so moves and lifts us. Volumes 2, 3, and 4 of *Gateway to the Great Books* are a collection of masterpieces of the imagination, Volume 5 a collection of the great critical and imaginative essays which enlighten our appreciation and enjoyment of what we read.

We emphasize appreciation and enjoyment, in addition to understanding, because the test of an imaginative work is its beauty. The French expression for such works, both stories and essays, is *belles-lettres*; literally untranslatable, it would have to be rendered something like “beautiful knowledge.” But the test of knowledge is truth, not beauty; does this mean that poetry is false? And—if it is—how can it possibly serve us? We say that a person has “let his imagination run away with him” when we don’t believe him. What then, if fiction or poetry be untrue, can it profit us?

The apparent contradiction has never been more clearly resolved than in Aristotle’s little treatise *On Poetics* (GBWW, Vol. 8). “The poet’s function,” he says, “is to describe, not the thing that has happened, but a kind of thing that might happen, *i.e.*, what is possible. . . . The distinction between historian and poet is not in the one writing prose and the other verse—you might put the work of Herodotus into verse, and it would still be a species of history; it consists really in this, that the one describes the thing that has been, and the other a kind of thing that might be. Hence poetry is something more philosophic and of graver import than history, since its statements are of the nature rather of universals, whereas those of history are singulars. By a universal statement I mean one as to what such or such a kind of man will probably or necessarily say or do—which is the aim of poetry, though it affixes proper names to the characters; by a singular statement, one as to what, say, Alcibiades did or had done to him” (*ibid.*).

“. . . a kind of thing that might happen”—this is poetry, fiction, the work of the imagination. Not the actual here and now, or yesterday, or in 1776, nor *this* man, John Smith of 1332 State Street, Philadelphia; but the possible, today, tomorrow, yesterday, here or anywhere, as it might happen to such and such a *kind* of person. And insofar as we see ourselves as such a kind of person, and those we know as this or that kind, we are moved emotionally, to sympathy, to pity, forgiveness, love, noble deeds and impulses (and, conversely, to fear and hate and cruelty and ignoble deeds and impulses). But what moves us—through its beauty—is the universal truth of the tale; in it we recognize ourselves or others. It is the possible, and the possible cannot be false.

Thomas De Quincey calls imaginative works “the literature of power” as opposed to the literature of knowledge. The function of the latter is to teach us, of the former to move us. In his *Literature of Knowledge and Literature of Power* (Vol. 5), he asks, “What do you

learn from *Paradise Lost*? Nothing at all. What do you learn from a cookery-book? Something new." What we owe the immortal author of the first, he goes on, is power—the materialization of our own latent capacity to move and be moved. "Were it not that human sensibilities are ventilated and continually called out into exercise by the great phenomena . . . of literature . . . it is certain that, like any animal power or muscular energy falling into disuse, all such sensibilities would gradually droop and dwindle. It is in relation to these great moral capacities of man that the literature of power, as contradistinguished from that of knowledge, lives and has its field of action." He points out that the Psalmist asks the Lord to give him not understanding, but an "understanding heart."

After attending a theater for the first time as a child, Charles Lamb tells us that he "knew nothing, understood nothing, discriminated nothing. I felt all, loved all, wondered all—*Was nourished, I could not tell how*" (*My First Play*, Vol. 5). What had happened to him?—The play had brought his heart into contact with those peculiar sources of joy which, in the cultivation of the intellect alone, tend, according to psychologist William James, to dry up and leave us "stone-blind . . . to life's more elementary . . . goods" (*On a Certain Blindness in Human Beings*, Vol. 7). Literature, says Stevenson in *The Lantern-Bearers*, moves us with "something like the emotions of life . . . Not only love, and the fields, and the bright face of danger but sacrifice and death and unmerited suffering humbly supported touch in us the vein of the poetic. We love to think of them, we long to try them, we are humbly hopeful that we may prove heroes also."

This is what the great works of the imagination do to us, and their effect is not without its dangers. The human heart is at once the best and worst of our blessings. So readily and so mysteriously moved, and in turn moving us to the great actions of life, its power may carry us to beatitude or perdition—depending on the goal to which it is moved and the means we choose to reach the goal.

This is where criticism comes in. The critic or essayist is part "poet" and part "historian," who comprehends the imagination and analyzes its output. The critic may deal (as De Quincey and others do in Vol. 5) with specific works or forms of literature, or (like Francis Bacon) with mankind itself. In either case, the writer examines and instructs or admonishes. Like preachers, critics want to direct and deepen our view of beauty; like scientists, they inquire into the truth of that view.

### *What Makes a Book Good?*

The great issue here is the existence or nonexistence of standards of criticism. Can we say of a literary work that it is “good” or “bad,” or “true or false,” as we can of a pot or a pan—or a mathematical formula? And, if we can, with what degree of certainty? Can we say that it is “good” or “bad” only here and now, for our time or for our place; or can we criticize it in universal terms of time and place? And, if we can, what are the standards by which we do it, and how are they arrived at? What—or who—is the ultimate authority?

In Volume 5 of *Gateway to the Great Books* Sainte-Beuve looks at the history of criticism and reminds us that “the greatest names to be seen at the beginning of literatures are those which disturb and run counter to certain fixed ideas of what is beautiful and appropriate in poetry. For example, is Shakespeare a classic? Yes, now, for England and the world; but in the time of Pope he was not considered so. Pope and his friends were the only pre-eminent classics; directly after their death they seemed so forever. At the present time they are still classics, as they deserve to be, but they are only of the second order, and are forever subordinated and relegated to their rightful place by him who has again come to his own on the height of the horizon” (*What Is a Classic?*).

We are all familiar with the famous aphorisms, the Latin *de gustibus non est disputandum* (“there is no disputing about tastes”) and the French *chacun à son goût* (“each to his taste”). But Hume (*Of the Standard of Taste*, Vol. 5) is willing to say that there is a way to measure literature: “. . . strong sense, united to delicate sentiment, improved by practice, perfected by comparison, and cleared of all prejudice, can alone entitle critics to this valuable character; and the joint verdict of such, wherever they are to be found, is the true standard of taste and beauty.”

But the difficulties are at once apparent: How do we determine “strong sense”? How do we define “delicate sentiment”? How does a man, that creature of prejudice, clear himself of all prejudice? What if the verdict of such men is not joint at all, but divided?

While different forms of literature are to be criticized differently—see Schopenhauer’s essays *On Style* and *On Some Forms of Literature* (Vol. 5)—we can generally accept the traditional view that the unity and completeness of an imaginative work—plus the harmony of its construction—serve as criteria under the experi-



enced examination of the critic. To these there may be added the usually paired criteria of universality and durability applicable to all works of the mind. But many critics take the position that artistic taste has no absolute validity but is relative to the conditions under which it is produced or “consumed.” Among them are the Marxists, who maintain that *all* values are determined by the economic form of the society.

In his essay on Montaigne (Vol. 5), Sainte-Beuve says, “He was like Socrates, who did not consider himself a citizen of one city but of the world . . . he embraced the universality of countries and of ages . . . To get away from the present state of feeling, to restore lucidity and proportion to our judgments, let us read every evening a page of Montaigne.” [Montaigne’s collected essays may be found in Vol. 23 of *Great Books of the Western World*.] But the relativists would say that “there ain’t no such animal” as this man who embraces countries and ages, that Socrates reflected the master-slave civilization of ancient Athens and that Montaigne reflected the feudal society of sixteenth-century France.

The issue is, in all probability, never to be resolved, for it involves the ultimate mystery of human nature we call the heart. And of all disputes that go on endlessly, that of taste in art is the most complicated, for art is man’s modification of nature. Were the materials to form themselves into a finished work, like a mountain or a sea, our view of their beauty might be more dispassionate. As it is, they bear the touch and the genius of human beings, and the problem of reflexivity, which besets ethics and politics, also bedevils art: we are judging ourselves and our own handiwork, and our passions, from which our view of the nonhuman may be free, are inextricably interwoven with our judgment.

The purpose of our reading the great critics is, then, to become better critics ourselves; not merely to distinguish better between good and bad writing, and thus improve our own, but also to get the most pleasure out of everything we read, adding new dimensions to our own imagination. Criticism is the expressed response of the mind *and* the emotions of the critic to a work of art. It tends to awaken in us the sensibilities of which De Quincey speaks, to build Stevenson’s golden chamber at the heart of the “rude mound of mud” of our lives, to lead us to brighter enjoyment. Coleridge was a kind of walking essay to William Hazlitt, who rhapsodizes on the effect of their conversations on him: “I was at that time dumb, inarticulate, helpless, like a worm by the wayside, crushed, bleed-

ing, lifeless; but now . . . my ideas float on winged words" (*My First Acquaintance with Poets*, Vol. 5).

### *On the Perilous Edge*

In the weird scenes at the close of Goethe's masterpiece, Faust, in extreme old age, still bound by the sale of his soul to the Devil, envisions a people living behind a dike. On the other side of the dike the raging waters gnaw away at the wall and the community lives on the alert in constant danger and constant trial. And the savant who has now seen and done everything—with Mephistopheles for escort and councilor—sees "wisdom's final fruit" in the spectacle of the constantly imperiled city:

None is of freedom or of life deserving  
Unless he daily conquers it anew.

(*Faust*, in GBWW, Vol. 45).

So dream we all of conquering anew every day, the waters, the mountains, the heavens, far countries, and topless towers; would-be heroes all of us. But like Walter Mitty, we dream; and the waking life of most of us (of nearly all of us) is a round of routine which, as Bacon says, denies the satisfaction to the mind "in those points wherein the nature of things doth deny it, the world being in proportion inferior to the soul; by reason whereof there is, agreeable to the spirit of man, a more ample greatness, a more exact goodness, and a more absolute variety [in reading fiction] than can be found in the nature of things" (*Advancement of Learning*, in GBWW, Vol. 28).

We are nearly all of us shut-ins of a sort, rich and poor and in between, city people and even country people, bound to the commonplace affairs of the workaday world. Adventurers we would be—for humans have an adventurous nature—but the four walls of home and work and family confine us all our lives. This is the common fate, and always was. The frontiersmen are the few, and the new frontiersmen confront the redskins from their rocking chairs. So we read about daredevils going to the bottom of the sea, the center of the earth, the limits of the universe. We are all ground-floor astronauts, air-conditioned explorers, nineteenth-hole champions, careening over the highways in our aerodynamic, turbo-charged automobiles, to arrive at work in time to make our meetings and generate our reports. We have our splendid adventures second hand; have them we must, "the world being in proportion inferior to the soul."

Of all the adventurers who ever were—or were ever imagined—

two of the world's favorites are Homer's Odysseus (Ulysses) and Daniel Defoe's Robinson Crusoe. Homer and Defoe lived thousands of years apart, but *The Odyssey* and *Robinson Crusoe* continue to fascinate the old and the young in every language and in every land. They are the all-time best-selling adventure stories. *The Odyssey* (along with *The Iliad*) constitutes Volume 3 of *Great Books of the Western World*, and sections of Crusoe's classic (in spite of everyone's having read it as a child) have their place (in Vol. 2 of this set) in the living library of every young and old adult.

Ulysses was a divinely descended king, Crusoe a common sailor boy. Their adventures were in some ways radically different: Ulysses had his men and his ships, and wherever he went his life was thronged with companions lovely or terrible, human or divine; Crusoe, shipwrecked on a desert island, lived without the sound of human voice or the sight of human face until his "man Friday" came and relieved the solitude in which he faced and mastered fate. But the two figures are essentially more alike than different: In Dante's *The Divine Comedy* (GBWW, Vol. 19) the shade of Ulysses bemoans the fact that neither fondness for his small son nor piety for his father nor the love of his wife had been able to overcome "the longing that I had to gain experience of the world"—an ardor which delayed his return home from the Trojan War by ten years. And Crusoe, cursing his restlessness and curiosity as "the general plague of mankind," says that half of men's miseries flow from their "not being satisfied with the station wherein God and Nature hath placed them."

Ulysses deliberately sought out every challenge that man or god could muster, and Crusoe, all alone, tamed primeval nature to his civilized wants. Such heroes, increasing their stature to giant size, vicariously increase the size of those who read of their exploits. Men ourselves, we say, "mind you, a mere man did this." Crusoe's ingenious devices for carving a home for himself out of next to nothing have their echo in the do-it-yourself kit with which we moderns construct or repair an implement we could have bought cheaper at the store; we are all Crusoes and Ulysseses and our small adventures spring from their great ones. "Neither in the theoretic nor in the practical sphere," says William James (*The Principles of Psychology*, in GBWW, Vol. 53), "do we care for, or go for help to, those who have no head for risks, or sense for living on the perilous edge. . . . We draw new life from the heroic example."

The sedate philosopher John Stuart Mill tells us in the opening chapters of his *Autobiography* (Vol. 6) how the young Crusoe enriched his own sheltered childhood in which raw adventure had no place. So all of us, sheltered from the most primitive trials of life, are enriched by the youngster who would not and could not be kept to a way of life calculated for "peace and plenty . . . moderation, quietness," the way in which "men went silently and smoothly through the world, and comfortably out of it. . . ." Like him, we all rebel against the smooth, silent way, but he, unlike us, was pushed on by fate, "born," he says, "to be my own destroyer."

### *The Adventure of Comedy*

The heroism of all adventure stories is essentially comic: It is read for delight, and its pervasive character is the happy ending. It *pleases* us. But where the adventurer increases our own stature vicariously, the comic victim (even while we are laughing at him) reduces it. "This, too," we say again, "is a mere man, like me," and thus Marcus Aurelius, in *The Meditations* (GBWW, Vol. 11), finds comedy useful in "reminding men to beware of insolence." It enables one (says Melville in *Moby Dick*, in GBWW, Vol. 48), to take "this whole universe for a vast practical joke . . . at nobody's expense but his own."

But it has a much higher aim, according to Schiller (*On Simple and Sentimental Poetry*, Vol. 5); it enables man to liberate himself "from the influence of violent passions, and taking a calm and lucid survey of all that surrounds him, and also of his own being, and of seeing everywhere occurrence rather than fate or hazard, and ultimately rather smiling at the absurdities than shedding tears and feeling anger at sight of the wickedness of man."

This certainly sounds as if comedy has a purpose beyond mere entertainment, though perhaps we should consider these the *effects* of comedy rather than its *aim*. Still, comedy may be a way of communicating a deadly serious message. Works like Dickens' *The Pickwick Papers* (Vol. 2) involve a sharp—if often hilarious—critique of the deplorable social situation in England in the nineteenth century. Sheridan's *The School for Scandal* and Molière's *The Misanthrope* and *The Doctor in Spite of Himself* (all three plays in Vol. 4) are "drawing-room comedies" in which we are seen saying and doing the opposite of what we feel. The comedy of manners (such as those

just mentioned) more often than not involves the traditionally and universally amusing, but none the less real, “battle of the sexes,” with the helpless woman winning.

The characters in comedy do not bleed when they are pricked—their suffering is usually mere embarrassment—and the authors are making fun. But in making fun of human foibles they are nevertheless *arguing*. They seem to have no purpose, no message, no moral, but Sainte-Beuve, in his *What Is a Classic?* (Vol. 5) reminds us that Goethe said that Molière “is so great that he astonishes us afresh every time we read him.” The king of critics (as Sainte-Beuve calls him) would hardly have spoken thus of a writer whose power was limited to making us laugh. The fact is that when we reject every sermon, every plea, and every scientific proof, and cling obstinately to our prejudices, comedy may still reach us where the other forms of discourse fail.

It is at this point that comedy gives rise to its most purposeful—and often savage—form in what is known as satire. The writer is a satirist, says Schiller (*On Simple and Sentimental Poetry*, Vol. 5), “when he takes as subject the distance at which things are from nature, and the contrast between reality and the ideal . . . he may place earnestness and passion, or jests and levity, according as he takes pleasure in the domain of the will or in that of the understanding. In the former case it is avenging and pathetic satire; in the second case it is sportive, humorous, and mirthful satire. . . . In satire the real as imperfection is opposed to the ideal, considered as the highest reality,” But of *all* satire we may certainly say that it has a purpose, and that its purpose, unlike that of pure comedy, is never nebulous or concealed.

Voltaire’s little satire, *Micromégas* (Vol. 2), for instance, brings a gigantic visitor to earth from the stars to inspect and make mock of the tiny dwellers on our tiny planet. The device of size to take us down a peg is, of course, also used by Jonathan Swift in the greatest of all satires, *Gulliver’s Travels* (GBWW, Vol. 34). Nothing so well illustrates the saying that “there is no such thing as a children’s book” as does *Gulliver’s Travels*. Beloved of youngsters the world over, it says infinitely more to the world of adults than it does to children.

But where Voltaire in his disillusionment is “sportive, humorous,” Swift, in his, is “avenging and pathetic.” We have only to turn to Volume 7 and read the great Irishman’s *A Modest Proposal for Preventing the Children of Ireland from Being a Burden to Their*

*Parents or Country* to see how satire can be the agonized cry of a great heart against man's inhumanity to man. Hazlitt (*On Swift*, Vol. 5) says of this "children's" writer that "the ludicrous in Swift arises out of his keen sense of impropriety, his soreness and impatience of the least absurdity. He separates, with a severe and caustic air, truth from falsehood. . . . His better genius was his spleen. It was the biting acrimony of his temper that sharpened his other faculties."

Which is the more effective, gentle or sharp satire? In the latter category we find Shaw's *The Man of Destiny* (Vol. 4), which, like Aristophanes' renowned *Lysistrata* (GBWW, Vol. 4), is a theater piece mirthfully satirizing the most terrible of all human activities, war. Here we are seen deluding ourselves with grandiose aims and purposes, justifying our most monstrous behavior by the highest ideals. "When [an Englishman] wants a thing," says Shaw, "he never tells himself that he wants it. He waits patiently until there comes into his mind, no one knows how, a burning conviction that it is his moral and religious duty to conquer those who possess the thing he wants." In both Shaw and Aristophanes, the heart of the satire is the victory of "helpless" woman over both warriors and war.

Satire may play an effective role in all works of social criticism, even in the construction of literary utopias—imaginary places where people live under ideal conditions. The most famous utopias (included in *Great Books of the Western World*) are Plato's *The Republic* (Vol. 6), founded on virtue; St. Augustine's *The City of God* (Vol. 16), founded on the Christian faith; and Francis Bacon's *New Atlantis* (Vol. 28), founded on science. But Machiavelli, that hardest-boiled of all hard-boiled realists, is scornful of such depictions of "republics and principalities which in fact have never been known or seen, because how one lives is so far distant from how one ought to live, that he who neglects what is done for what ought to be done, sooner effects his ruin than his preservation" (*The Prince*, in GBWW, Vol. 21).

This dim view of the confection of ideal commonwealths whose inhabitants exist under perfect conditions inspired one great utopian reformer to produce his plan in the form of a satire. This is Samuel Butler's *Erewhon* (Vol. 2 of this set). *Erewhon*—an anagram of "nowhere"—is borrowed directly from the word "utopia," compounded from the Greek *οὐ*, not, and *τόπος*, a place. Butler uses the device of holding a mirror to our institutions so that we see them in reverse: In Erewhon, disease, misfortune, debt, and poverty are



treated as crimes against society and are punished. But what *we* call crimes are treated as diseases—as, indeed, many modern psychologists think they are—and are treated as such by men trained in “soul-craft” (we would say “psychiatry”) called “straighteners” (our “therapists”).

The reason for satire is plain: Whoever is moved to criticize humans and their ways has to choose between a direct and a devious approach to the audience. The satirist chooses the latter, in the hope that, by entertaining them the while, he can circumvent the resistance they ordinarily display to criticism. He tries to “kid” them into facing their defects, where the moralist or preacher tries to compel them to face them. The literature of social protest tries to compel, to shock people into awareness. As *belles-lettres* it is rarely successful, but in Henrik Ibsen it reaches its artistic peak. In *An Enemy of the People* (Vol. 4) we see the protagonist on his feet fighting social evil. He is beaten but he is never stupid, as he is in satire, or ridiculous, as he is in comedy.

### *The Society—and the Person*

In social protest we always see a minority pitted against what John Stuart Mill calls “the tyranny of the majority.” (See *On Liberty*, in GBWW, Vol. 40.) “The strongest man in the world,” says the heroic (some would say bullheaded) Dr. Stockmann in Ibsen’s classic, “is he who stands most alone,” echoing Walt Whitman’s words in his *Preface to Leaves of Grass* (Vol. 5): “take off your hat to nothing known or unknown, or to any man or number of men.” Standing alone against the commercial cupidity of the whole community—including the government and the press—Ibsen’s honest physician is destroyed, but in his destruction we read his triumph. He has triumphed over the materialism of a civilization which teaches a man, says Matthew Arnold in his *Sweetness and Light* (Vol. 5), “to value himself not on what he is . . . but on the number of the railroads he has constructed, or the bigness of the tabernacle he has built.”

What a person is brings us to the heart of literature and to the heart of life: the individual. Social criticism focuses on society and, insofar as it treats of the Dr. Stockmanns, portrays the worth and nobility of human nature in, if not the many, then at least the few. It shows us people daring alone, the adventurers. So, too, comedy, though it mocks our professions and our professional humbug (the

law, in Dickens' "A Full and Faithful Report of the Memorable Trial of Bardell against Pickwick," from *The Pickwick Papers*, Vol. 2; medicine, in Molière's *The Doctor in Spite of Himself*, Vol. 4; philosophy, in Voltaire's *Micromégas*, Vol. 2). Deflating our pretenses and exposing our hypocrisies, comedy and light satire still say to us: "Man knows better, is better, than he says or does"; thus puffing us up (even as adventure does) while it lets the straw out of the stuffed shirt front. But the somber—and universal—adventure of every individual's life is still to be dealt with.

Kipling's *Mowgli's Brothers* (Vol. 2) and Balzac's *A Passion in the Desert* (Vol. 3) show humans confronting the world of beasts and pitting themselves against the arid waste. Conrad's *Youth* (Vol. 2), Crane's *The Open Boat* (Vol. 3), Victor Hugo's dreadful "The Battle with the Cannon" (Vol. 2) use the ferocious sea as the adversary. So, of course, does Homer's *Odyssey* and many another classic, including Melville's incomparable story of the hunt for the white whale (*Moby Dick*, in GBWW, Vol. 48). But the ferocity of the struggle with "nature in the raw" is child's play compared with the struggle with man in the raw—the struggle of man with himself. "Consider," says Melville (*ibid.*), "the subtleness of the sea; how its most dreaded creatures glide under water . . . treacherously hidden beneath the loveliest tints of azure. . . . Consider . . . the universal cannibalism of the sea; all whose creatures prey upon each other, carrying on eternal war since the world began. Consider all this; and then turn to this green, gentle, and most docile earth; consider them both, the sea and the land; and do you not find a strange analogy to something in yourself? For as this appalling ocean surrounds the verdant land, so in the soul of man there lies one insular Tahiti, full of peace and joy, but encompassed by all the horrors of the half-known life. God keep thee! Push not off from that isle, thou canst never return!"

Many are the masterpieces of literature that deal with some soul "pushing off" from a peaceful Tahiti and then trying forever to return, but lacking the power to do so. Physically such "souls" may never have ventured from home, but pride and ambition and greed and lust cut them loose from their moorings and launch them upon the treacherous waters of violence or deceit or injustice. The two sides of our nature—the docile earth and the subtle sea—tear us to pieces. "If each . . . could but be housed in separate identities," says Stevenson in his most famous short story, *The Strange Case of Dr.*

*Jekyll and Mr. Hyde* (Vol. 2), “life would be relieved of all that was unbearable.” Alas, both are housed in each of us. But our misfortune is also our freedom, for, as Hegel says, in *The Philosophy of Right* (GBWW, Vol. 43), “It is only man who is good, and he is good only because he can also be evil.” Only man is free.

Or is he? Plato thought that no man “voluntarily does evil and dishonourable actions” (*Protagoras*, in GBWW, Vol. 6), and Aristotle insisted that “every wicked man is ignorant of what he ought to do and what he ought to abstain from, and it is by reason of error of this kind that men become unjust . . .” (*Nicomachean Ethics*, in GBWW, Vol. 8); and so the great debate over good and evil begins. In the masterpieces of the imagination we see the struggle *within ourselves* imperishably illustrated. In Volumes 2 and 3 of this set, Poe’s *The Tell-Tale Heart*, George Eliot’s *The Lifted Veil*, Hawthorne’s *Rappaccini’s Daughter* take us into the awful mystery of ourselves; and stories of a less somber character, like Mark Twain’s *The Man That Corrupted Hadleyburg*, portray human nature as a poor thing and human beings as ignoble.

In Tolstoy’s *The Death of Ivan Ilyitch* (Vol. 3), human suffering consists of self-deception; as soon as one realizes (too late to repair it) that one’s life was lived wrong, salvation begins. So, too, old Maurya, in Synge’s *Riders to the Sea* (Vol. 4), when her last son is lost beneath the waves, is strengthened by the realization that life can do no more to her. Henry James discovers this insight in children who suffer in an atmosphere of adult exploitation (*The Pupil*, Vol. 3). But the dawn of true consciousness is less often the theme of the great storytellers than is the bewilderment that overtakes people when they see things go wrong.

Bunin’s *The Gentleman from San Francisco* (Vol. 3) can only mutter, “This is dreadful.” The characters in Chekhov’s *The Cherry Orchard* (Vol. 4)—an invariable hit when it is revived on the modern stage—refuse to look at their desperation and go to the end of the road in an attitude of complete unreality. But Akaky in Gogol’s wonderful story of *The Overcoat* (Vol. 2) has accepted loneliness, insignificance, and poverty, and the incident that brightens his wretched existence just before he is crushed is enough to sustain him to the end. More often we see suffering—suffering locked within the heart of an individual—as the consequence of one’s being trapped by social bonds that one *might* have burst, as in the haunting account of Frank Ashurst in Galsworthy’s *The Apple-Tree* (Vol. 3), in

Sir Walter Scott's *The Two Drovers* (Vol. 2), and in Isak Dinesen's *Sorrow-Acre* (Vol. 3).

Opposing "necessity" and the persistent theme of fate among the ancients is the doctrine of moral freedom under the servitude of God, notably illustrated by Tolstoy's *What Men Live By* and *The Three Hermits* (both in Vol. 3). In the former strange story the angel sent to live with the shoemaker has come to earth to learn the truth about humans. He learns that they live by their love for each other, and not by caring for themselves. This is likewise the motive of the French master Flaubert, in whose *Legend of St. Julian the Hospitaller* (Vol. 3) a man who has lived a life of violence and accidentally kills his parents becomes a beggar in penitence and achieves salvation by absolute charity. The power of faith reaches its heights here, as it does in Tolstoy's hermits, who simply cannot learn the outward forms of prayer the mighty bishop tries to teach them.

The ultimate human adventure is tragedy, and so is the ultimate achievement in storytelling. Each of the greatest tragedies of literature weaves a web of action around a man or woman who plays the role of the tragic hero; a role so universal in its appeal that the spectator is filled, as Aristotle says, with pity and fear (*On Poetics*, in GBWW, Vol. 8); pity for the character which, without being really wicked, suffers the worst of punishments, fear lest what befalls an Oedipus or a Macbeth, mighty kings, might all the more easily befall ourselves.

Why do we read of such macabre matters? Why do we *enjoy* reading of them—enjoy them more than we enjoy light comedy or dazzling adventure? Aristotle says in his famous analysis (*ibid.*) that the spectacle serves as a catharsis, evoking and purging us of our most dreadful emotions. The passions of comedy are small, of tragedy great; and thus the relief we obtain from comedy is less than that which we find in tragedy. "It is difficult," says Shelley, "to define pleasure in its highest sense; the definition involving a number of apparent paradoxes. . . . Sorrow, terror, anguish, despair itself are often the chosen expressions of an approximation to the highest good. Our sympathy in tragic fiction depends on this principle; tragedy delights by affording a shadow of that pleasure which exists in pain" (*A Defence of Poetry*, Vol. 5).

In *Gateway to the Great Books* we encounter tragedy in many of the stories in Volumes 2 and 3, in Scott's *The Two Drovers*, in Dinesen's *Sorrow-Acre*, above all in Herman Melville's *Billy Budd*. Is

young Billy wrongly condemned to die? Was he actually innocent? His commander, who judged him and sent him to his death, never knew; nor do we, though there is no mystery (in the ordinary sense) about the events that lead to the climax. Is Billy the tragic hero, or is Captain Vere? Whose plight is the worse? Who suffers the more? Which of the two is wrong, or right? We may read *Billy Budd* many times and still ask ourselves these questions; *this* is the nature of tragedy.

Instead of saying that truth is stranger than fiction, we may say, after reading these masterpieces, that fiction is as strange as truth, and that the best fiction is closer to truth than the commonplace events we encounter every day of our lives. Closer to truth, so to say, than truth itself, for it speaks to us of the worlds within us that the white light of day rarely or never illuminates. Everything that *can* happen—for good or ill—is buried within us and directs our dreams, our desires, our ambitions, our choices with its unseen hand. The masters of imagination, entertaining us the while, bring us always nearer to the possession of the “understanding heart” which the Psalmist besought of God.

### III

## Human Society

### *Neither a Beast nor a God*

**H**umans have always lived in society; we are social animals. True, there have been occasional hermits or “solitaries,” whether by their own intent or, like Robinson Crusoe, accidentally, but they have come *out of* the society to which people generally belong. Being by nature a member of a community, the individual does not, and normally cannot, set up personal standards of thought or conduct without reference to others. Human history is the history of individuals whose lives mold, and are molded by, the community.

Nor is it a mere relationship, like that of a citizen and the government, or even that of a husband and wife, a relationship of independent entities which may be broken leaving each of them intact. It is integral, and the view of the Greeks that one who lives outside society is not human, but “a beast or a god,” is a basic assumption of many political theorists. For them, living in society is indispensable to living humanly. Individual morality and politics (in the highest sense of the word) are inseparable, for the moral person is, among other things, just, and justice is the bond of people in communities.

History, then, is the account of that unique society compounded of sameness (in that humans, like the bees, are invariably social) and differences (in that humans form a variety of societies, public and private, and in constantly changing forms). *Gateway to the Great Books* includes the shorter works of some of the greatest historians of the ages, *Great Books of the Western World* the long masterpieces beginning with Herodotus, “the father of history,” who tells us that he has written his account of the Persian War “in the hope of thereby preserving from decay the remembrance of what men have done . . .” (*The History*, in GBWW, Vol. 5).

Is this all that history can do? No, says Hume, in his *Of the*



*Study of History* (Vol. 7); it also “amuses the fancy . . . improves the understanding . . . strengthens virtue.”

But isn't it also the key to the future? Here is where historians—and we with them—get into deep water. If only people would, like the bees, do tomorrow what they did yesterday, history would be an infallible guide and solve our problems for us. But will people do tomorrow what they did yesterday? The second great ancient historian, Thucydides, seemed to think so; at the opening of his marvelous account of the long war between Athens and Sparta—which ended in the ruin of both—he says he will be content if his book be judged useful “by those inquirers who desire an exact knowledge of the past as an aid to the interpretation of the future, which in the course of human things must resemble if it does not reflect it . . .” (*The History of the Peloponnesian War*, in GBWW, Vol. 5).

“Peoples and governments never have learned anything from history, or acted on principles deduced from it,” says the great German philosopher of history, G. W. F. Hegel. “Each period is involved in such peculiar circumstances, exhibits a condition of things so strictly idiosyncratic, that its conduct must be regulated by considerations connected with itself, and itself alone” (*The Philosophy of History*, in GBWW, Vol. 43).

But surely there are situations in our own day which, as Thucydides says, resemble the past? No doubt. But so, too, each individual confronts personal situations which at least resemble those the preceding generation confronted, and we know how hard it is for parents to persuade their children, on the basis of their own experience, to a course of action or a way of life. The fact seems to be that we are so variable a creature, so strong-willed and individualistic, that we must learn, if at all, from our own experience alone.

### *The Road We Have Traveled*

If history cannot prophesy the future, it should at least be able to show us the road we have traveled thus far; we ought then to be able to say something, however unsurely, about the next stages in the journey. But even here we appear to be asking more of Clio—the mythological muse of history—than she can tell us. The ancients thought of history as a kind of cycle, or a repetitious round which people mistook for change. But when science and technology began to alleviate the hardships of human life, the idea of historical

progress was born. Toward the close of the eighteenth century Gibbon concluded his study of ancient Rome with "the pleasing conclusion that every age of the world has increased and still increases the real wealth, the happiness, the knowledge, and perhaps the virtue, of the human race" (*The Decline and Fall of the Roman Empire*, in GBWW, Vol. 38).

Far from having caught (or from having been caught by) this pleasing conclusion, Rousseau at the same time reached the unpleasing conclusion that "Man is born free; and everywhere he is in chains" (*The Social Contract*, in GBWW, Vol. 35). His "noble savage" was better, and better off, than modern man. A century later a leading exponent of the doctrine of progress answered Rousseau: "To believe," said Darwin in 1859, "that man was aboriginally civilized and then suffered utter degradation in so many regions, is to take a pitifully low view of human nature. It is apparently a truer and more cheerful view that progress has been much more general than retrogression; that man has risen, though by slow and interrupted steps, from a lowly condition to the highest standard as yet attained by him in knowledge, morals and religion" (*The Descent of Man*, in GBWW, Vol. 49).

These same three traditional readings of human history—the cyclical, the progressive, and the retrogressive—appear in many of the great writers in *Gateway to the Great Books*. Of the three views, the cyclical is, in modern times, least often taken. Tacitus (as might be expected of an ancient historian) sees no great change in things; he tells us how the Romans led the conquered Britons "step by step . . . to things which dispose to vice . . . All this in their ignorance they called civilization, when it was but a part of their servitude" (*The Life of Gnaeus Julius Agricola*, Vol. 6). But Guizot, in nineteenth-century France, is convinced that "all the great developments of the internal man have turned to the profit of society; all the great developments of the social state to the profit of individual man" ("Civilization," Vol. 6). On the eve of the twentieth century Ruskin's *An Idealist's Arraignment of the Age* (Vol. 7) attacks this optimistic attitude (especially as it springs from scientific progress) with consummate eloquence—and scorn.

Can we say, then, that there is a science of history? Again we have no agreement of historians or philosophers of history. Karl Marx of course believes that there is, or at least that there are discoverable laws that flow from history, that "the economic formation of society

is . . . a process of natural history . . .” (*Capital*, in GBWW, Vol. 50). Hume in *An Enquiry Concerning Human Understanding* (GBWW, Vol. 33) agrees that history is a collection of “experiments, by which the politician or moral philosopher fixes the principles of his science,” but William James seems to reflect the overwhelming majority of thinkers on the subject when he calls it folly “to speak of the ‘laws of history’ as of something inevitable, which science has only to discover . . .” (*Great Men and Their Environment*, Vol. 7).

One of the central difficulties is assessment of the role played by the “great man” in history. The extent to which humans have freedom to act in the drama of history has long been debated. Some say we are governed completely by necessity, while some, according to the *Syntopicon*, say the “motions of men are directed by laws which leave [men] free to work out a destiny which is determined by, rather than determines, the human spirit” (GBWW, Vol. 1).

William James believes that the *opportunity* and the *man* are inseparable: “The relation of the visible environment to the great man is in the main exactly what it is to the ‘variation’ in the Darwinian philosophy. It chiefly adopts or rejects, preserves or destroys, in short *selects* him. And whenever it adopts and preserves the great man, it becomes modified by his influence in an entirely original and peculiar way. He acts as a ferment, and changes its constitution . . .” (*Great Men and Their Environment*, Vol. 7).

But, says James, “Not every ‘man’ fits every ‘hour.’ . . . A given genius may come either too early or too late.” This, says Carlyle in *The Hero as King* (Vol. 6), was the fate of Cromwell; he was too great for his time. “One man, in the course of fifteen hundred years; and this was his welcome. He had adherents by the hundred or the ten; opponents by the million. Had England rallied all round him—why, then, England might have been a Christian land! As it is, vulpine knowingness sits yet at its hopeless problem, ‘Given a world of Knaves, to educe an Honesty from their united action’; how cumbrous a problem.”

Thoreau’s *A Plea for Captain John Brown* (Vol. 6) compares the fanatical hero of the Abolition movement with Cromwell, his little band of men with Cromwell’s troops, and his speeches with Cromwell’s, closing his plea by quoting from Brown himself: “‘I think, my friends, you are guilty of a great wrong against God and humanity, and it would be perfectly right for anyone to interfere with you so far as to free those you willfully and wickedly hold. . . . I

pity the poor in bondage that have none to help them; that is why I am here; not to gratify any personal animosity, revenge, or vindictive spirit. It is my sympathy with the oppressed and the wronged, that are as good as you, and as precious in the sight of God.” John Brown may also have been too great for his time—but his time came soon after him.

The influence of a great man may lie, after all, with his distant heirs far removed from the age in which he lives. So Walt Whitman, in his *Death of Abraham Lincoln* (Vol. 6), finds that “the final use of the greatest men of a nation is, after all, not with reference to their deeds in themselves, or their direct bearing on their times or lands. The final use of a heroic-eminent life—especially of a heroic-eminent death—is its indirect filtering into the nation and the race, and to give, often at many removes, but unerringly, age after age, color and fiber to the personalism of the youth and maturity of that age, and of mankind.”

### *The Way to Write History*

The schoolboy definition of history as “what happened next” suggests that nothing in the world would be easier to write. But serious consideration of the problem reveals that just the opposite is the case. The first issue is the relationship of the historian in time and place to the events of which he writes. He may write of events in which he participated personally. (An example in Vol. 6 of this set is Xenophon’s famous “March to the Sea,” from *The Persian Expedition*. Here the author relates the movements of the Greek army, a portion of which he commanded, and his account has a real ring of authenticity.) Or he may write of his own times, using the evidence of eyewitnesses, if possible, or as near to eyewitnesses as he can obtain. (The letter of Pliny the Younger to Tacitus in Vol. 6, describing the eruption of Vesuvius, is a case in point. The letter tells of the death of his uncle, Pliny the Elder, at Pompei during the eruption, and ends by saying, “I have faithfully related to you what I was either an eye-witness of myself or received immediately after the accident happened, and before there was time to vary the truth.”)

More often, the historian would find material through both means, *i.e.*, personal experience, and through the experience of others who had left some record of it. The great early historians, Herodotus, Thucydides, and Tacitus, used this technique. The work

of Tacitus on Agricola in this set (Vol. 6) is an example. Julius Agricola was Tacitus' father-in-law, and many of the details of his life were certainly known personally to Tacitus. It is obvious, however, that much of the material he presents on the Roman general's life must also have come from other sources.

Finally, the historian may write wholly of the past, and one view (the great historians of antiquity notwithstanding) is that the loss involved in doing so is more than compensated by the detachment of the scholar. True, the flesh-and-blood vividness of personal knowledge has to be sacrificed, but the history gains both impartiality and depth by the writer's distance from the passions of the occasion, the time, and the place. Prescott's "The Land of Montezuma" (Vol. 6) is such a history, relating the approach of Cortez and his men to the rich and lush heartland of Montezuma, the Aztec ruler. It is clear that Prescott has done immense research to bring us the picture of the reckless daring of the tiny band of Spaniards, as well as Montezuma's fear and paralysis as the Spaniards approach his capital.

History, says Lucian, "is nothing from beginning to end but a long narrative" (*The Way to Write History*, Vol. 6). But the story of history is restricted because it depends on facts, and the historian must balance the role of storyteller with the role of investigator. If it concentrates only on facts, the history is deadly dull. If it concentrates on story, the author may be tempted to sacrifice truth to entertainment. And there is no doubt in Lucian's mind that the historian's first duty is truth: "The historian's one task is to tell the thing as it happened."

A contrary view is presented by the great historian Macaulay, in his essay on Machiavelli (Vol. 7). "The best portraits," says Macaulay, "are perhaps those in which there is a slight mixture of caricature, and we are not certain that the best histories are not those in which a little of the exaggeration of fictitious narrative is judiciously employed. Something is lost in accuracy; but much is gained in effect. The fainter lines are neglected; but the great characteristic features are imprinted on the mind for ever."

J. B. Bury goes so far as to claim that Herodotus was more of an epic poet than a historian: "He had a wonderful flair for a good story . . . It is fortunate for literature that he was not too critical; if his criticism had been more penetrating and less naive, he could not have been a second Homer" (*Herodotus*, Vol. 6). "The classical histories," says Macaulay, "may almost be called romances founded in

fact.” If they were *purely* factual, they would have had few readers. And though popularity should be sacrificed to truth, we have only to reflect for a moment to realize that it is impossible to write a factual history that tells the truth. The facts themselves are *in fact* hearsay; do we know that “Columbus discovered America” when and where and how we say he did? Indeed we do not. We have it from participants, to be sure, but do we know (or do we simply assume) that they were telling the truth, or that any one of them actually *saw* the events he describes? Historical facts turn out to be slippery; in general they are based on a consensus of individual reports, any or all of which may be false.

But the difficulty is greater than this. The truth of an event includes the feelings and the spirit of the participants and the onlookers; indeed, these nonfactual ingredients are often the most significant in any historical recital. Consider, for example, the Nazi invasion of Poland on September 1, 1939, which followed a number of clashes on the border between the two countries. Hitler was clearly the aggressor on that day and subsequently, but he and his followers claimed that the Poles had attacked them and that they were defending their country. The *truth* not only includes, but includes above all else, the real attitude and intentions of the German and Polish leaders and the sentiments of the two peoples, and such definitive things are so close to impossible to know (even if there are written records purporting to reveal them) that they probably will be argued by historians to the end of time.

### *The Way to Read History*

The writer of history cannot present *only* the facts—or *all* the facts. He has to weigh and judge them. As the *Syntopicon* puts it (GBWW, Vol. 1), the historian “tries to make credible statements about particular past events. He makes an explicit effort to weigh the evidence himself or, as Herodotus so frequently does, to submit conflicting testimony to the reader’s own judgment. ‘Such is the account which the Persians give of these matters,’ he writes, ‘but the Phoenicians vary from the Persian statements’; . . . or ‘such is the truth of this matter; I have also heard another account which I do not at all believe’; or again, ‘thus far I have spoken of Egypt from my own observation, relating what I myself saw, the ideas that I formed, and the results of my own researches. What follows rests



on accounts given me by the Egyptians, which I shall now repeat, adding thereto some particulars which fell under my own notice.’”

The historian is human (or shall we say “only human”). The judgment and interpretation of the relevance or irrelevance of the materials that are examined, of the weight to assign to Document A or Witness B, are the judgment and interpretation of a human, not a god. We should suppose that the historian ought to be dispassionate, a neutral. But whoever is dispassionate or neutral? Who lives today, or ever has, or ever will, who meets the requirements established for the historian by Lucian?—“... fearless, incorruptible, independent, a believer in frankness and veracity; one that will call a spade a spade, make no concession to likes and dislikes, nor spare any man for pity or respect or propriety; an impartial judge, kind to all, but too kind to none; a literary cosmopolite with neither suzerain nor king, never heeding what this or that man may think, but setting down the thing that befell” (*The Way to Write History*, Vol. 6).

“Setting down the thing that befell”—as if history were an almanac, and an endless almanac at that! “Clearly,” the *Syntopicon* says, “the historians have different criteria of relevance in determining the selection and rejection of materials and different principles of interpretation in assigning the causes which explain what happened. These differences are reflected in the way each historian constructs from the facts a grand story, conceives the line of its plot and the characterization of its chief actors.” The writer of history is not an Olympian—or even a Martian. The historian is a citizen of one nation or another, conditioned, like all of us, by the values and habits of time and place. Above all, the historian is an individual human being, with human biases: a person dealing with the actions of humans, and whose view of historical actions can hardly help but reflect personal views of human action in general.

The best he—and we—can hope for is his consciousness of his biases. If he is unconscious of them, he can do nothing to correct them; if he is conscious of them, he can submit his judgment and interpretation to colleagues who, if not unbiased, are at least blessed with biases contrary to his own. He may even warn the reader against himself, but perhaps that is too much to hope, of the historian or of anyone. Bury, finding in Herodotus a strong bias for the Athenians in the only history we have of the earth-shaking Persian War, says that “it was the work of a historian who cannot help being

partial; it was not the work of a partisan who becomes a historian for the sake of his cause" (*Herodotus*, Vol. 6).

Perhaps no historian can help being partial; in which case what Bury said of Herodotus may be said of every great historian and of all great history. Bertrand Russell long ago urged that a country's history used for study in the schools should be written by citizens of other countries than that in which it is studied, and in an age like ours, deluged on all sides by government propaganda, the student of history, present or past, has got to read sharply, if not suspiciously. Consciousness of the forms which human bias takes—including one's own—is imperative. The study of the great historians and philosophers of history in *Gateway to the Great Books* (and then in *Great Books of the Western World*) will serve the reader in the development of that consciousness so crucial to a realistic apprehension and a balanced appraisal of the modern world.

### *The Domain of Liberty*

Much of human history—and certainly its most stirring episodes—involves the struggle for human liberty. But the meaning of liberty is itself controversial, and always has been; more so today, perhaps, than ever before, in spite of the fact that the greatest thinkers of every age have argued it. One point should be kept in mind: individual liberty and national independence must never be confused. Though the American Revolution was fought both for human liberty and national independence, it was not fought for the latter alone, as indeed, many colonial revolutions, or uprisings against the oppression of a foreign power, have been. An *independent* government may exist without human liberty.

What individual liberty is, how much of it there should be, and why, are questions that raise a host of other questions. And the questions it raises take us always more deeply into all of the great ideas dealing with human beings. What is man? What is God? What is the will? The soul? What is fate? Necessity? Law? Justice? Equality? Slavery? Government? The State? Society? Happiness? Pursuing these ideas through the *Great Books of the Western World*—the passages dealing with them are all indexed under these terms in the *Syntopicon*—we are sooner or later drawn to almost every one of the other great ideas. And nowhere is the dispute among thinkers hotter than it is in connection with this one concept, liberty.

Most of the works in Volumes 6 and 7 of *Gateway to the Great Books* deal with liberty, as do many of the writings in the other volumes. The collection in Volume 6 entitled *Great Documents* is as good a starting point as any for the reader's study. Proceeding from *The English Bill of Rights* (1689) to the *Universal Declaration of Human Rights* in 1948, we may trace the development of the theory of liberty in the past two and a half centuries since John Locke, the English philosopher whose essay *Concerning Civil Government* (GBWW, Vol. 33) promulgates the doctrine that each person has a natural right to "life, health, liberty [and] possessions"—a phrase which the authors of the American *Declaration of Independence* borrowed and amended to read, "life, liberty, and the pursuit of happiness" (Vol. 6).

The liberties of Englishmen are held in the 1689 document to rest mainly with the sovereignty of Parliament against the king. Their statement, expanded through the successive documents in Volume 6, culminates in the United Nations' statement, which in addition to the general rights asserted by the earlier documents, asserts the freedom of residence and movement, both within one's own country and for the purpose of leaving one's country or any other (*and to return to one's own country*). It asserts the freedom of association—and the freedom *not* to associate. It maintains the universal right to work, free choice of employment, the right to form and join trade unions, "just and favorable conditions of work," protection against unemployment, social security, education, and a "standard of living adequate for the health and well-being of [every individual] and of his family."

Can these be said to be rights in any strict sense? Who is to guarantee them? Government? And if not government, who? And how is, for example, a "standard of living adequate for health and well-being" to be guaranteed by government (or any other power) in the underdeveloped and overpopulated societies in which most people live on or over the brink of starvation?

We may note that these "rights" are not only a spelling-out of the political liberties implied in the older documents but include economic conditions which the older documents do not touch; conditions which, in fact, cannot be guaranteed in the same way as political liberty. What the *Universal Declaration of Human Rights* reveals is the growing power in the world of the doctrine, so boisterously maintained by the Communists, but also embraced by the

hungry of the new nations of Africa and Asia, that economic “rights” take precedence over the political. The *Declaration* must, indeed, be considered in the context of the divided world in which we live. Like its predecessors—including *The Declaration of Independence*—it may be taken to be a statement of an ideal rather than a statutory or contractual commitment.

The *Declaration* was adopted by the United Nations by a 48–0 vote, with several abstentions, including those of the Communist countries in which such liberties as assembly, association, employment, and travel were rigidly restricted, and in which the *Declaration*’s “freedom of opinion and expression” ranged from curtailment to nonexistence. But it is clear in any case that the extension of the basic political liberties is only a sentiment in behalf of a vision of what might be, since most governments maintain the policy of refusing passports to certain of their citizens. Indeed, it cannot be gainsaid that no society now exists, or ever has, in which all the rights of the *Declaration* are fully protected.

What does appear as we peruse the historic statements of liberty is the development of the modern idea that it includes self-government as one of its essentials. Beginning with the assertion in *The English Bill of Rights* that “the pretended power of suspending of laws, or the execution of laws, by regal authority, without consent of parliament, is illegal,” the doctrine of self-government reaches its full flower two and a half centuries later in the United Nations *Declaration*: “Everyone has the right to take part in the Government of his country, directly or through freely chosen representatives. . . . The will of the people shall be the basis of the authority of government; this shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage.”

How is the sovereignty of the people to be exercised? “By representative government,” wrote James Mill, in his *Essay on Government* a century and a half ago. “For though the people, who cannot exercise the powers of government themselves, must entrust them to some one individual or set of individuals, and such individuals will infallibly have the strongest motives to make bad use of them, it is possible that checks may be found sufficient to prevent them.” But only a generation later his still more renowned son, John Stuart Mill, is worrying whether checks, not on the government but on the people themselves, may be found: “In a representative body actually deliberating, the minority must of course be overruled; and

in an equal democracy . . . the majority of the people, through their representatives, will outvote and prevail over the minority and their representatives. But does it follow that the minority should have no representatives at all?" (*Representative Government*, in GBWW, Vol. 40.)

This concern over the "tyranny of the majority" is also found in Tocqueville's study of the United States in the early nineteenth century. He concludes that "the advantage of democracy [over aristocracy] is not, as has sometimes been asserted, that it protects the interests of the whole community, but simply that it protects those of the majority" ("Observations on American Life and Government," Vol. 6).

Thus we encounter in America, prior to the Civil War, the doctrine of "the concurrent majority" in John C. Calhoun's essay by that name (Vol. 7). Calhoun, representing the minority view of the slaveholders, argues that the majority-elected government may be kept from oppressing the minority by "dividing and distributing the powers of government," and giving "to each division or interest, through its appropriate organ, either a concurrent voice in making and executing the laws or a veto on their execution." An adaptation of this "state's rights" principle may be seen in the *Charter of the United Nations*, in which the veto by any one permanent member of the Security Council blocks action.

But then it is plain that society does not have one indivisible government but is a federation of sovereign powers. This scheme may indeed protect minorities against the majority in a democratic society, but will it hold the society together? Here is the central issue in the United Nations, as it was in the League of Nations. Here was the issue of the American Civil War. The twin dangers—of too much power or too little, of dictatorship or anarchy—are argued throughout the Federalist papers written by Hamilton, Madison, and Jay in support of the new American *Constitution* after the War of Independence (GBWW, Vol. 40).

With absolute majority rule, what guarantee of rights can there ever be? Representative democracy established the rights of all against a tyrannical government; how are the rights of the minority to be maintained against the majority? The minority may be 49.99+% of the electorate—in which event it is hard for the majority to oppress it—or it may be a very small percentage of numerically helpless dissenters. Or it may be a single individual, asserting the

rights of the individual against society. This figure we see among the heroes and martyrs of history, beginning with Socrates and Christ. Their “rights” are crushed. But can we expect *any* form of social organization to allow one individual to hamstring its activities?

This is the hard question to which Henry David Thoreau addresses himself in his powerful essay, *Civil Disobedience* (Vol. 6). Thoreau refused to pay his taxes because a portion of them supported the Mexican War and slavery in the United States. He was sent to prison and released when his friend Emerson (whose essay on Thoreau we read in Vol. 6), paid his taxes for him. Thoreau, seeing the one individual at the mercy of the majority, asks if democracy as we know it is “the last improvement possible in government? Is it not possible to take a step further toward recognizing and organizing the rights of man? There will never be a really free and enlightened state until the state comes to recognize the individual as a higher and independent power.”

But can there be such a State? Would it still be a State? Would it not instantly dissolve into anarchy? Washington in his *Farewell Address* (Vol. 6) says that until the *Constitution* is changed it is “sacredly obligatory upon all.” Abraham Lincoln, taking the oath as President in the dreadful year 1860, asserts in his *First Inaugural Address* (Vol. 6) that “it will be much safer for all, both in official and private stations, to conform to, and abide by, all those acts which stand unrepealed, than to violate any of them. . . .” But John Brown claimed that he had a more sacred obligation than the *Constitution* and the laws, an obligation to free the slaves; and as Thoreau defends the abolitionist (*A Plea for Captain John Brown*, Vol. 6), so Carlyle, in *The Hero as King* (Vol. 6), defends the words of Oliver Cromwell against the scandal they produced: “If the King should meet me in battle, I would kill the King.”

### *Land of the Free—and Equal*

The state so consecrated to human liberty that it long stood on the brink of anarchy—and the one and only state ever so established—was the United States of America. Elsewhere the rights of man have been won piecemeal: the tree of liberty was watered by the blood of millions, from the time of the slave revolutions like that of Spartacus in Rome (Plutarch, *The Lives of the Noble Grecians and Romans*, in GBWW, Vol. 13). In America, it was planted by the men who



founded the new nation and nurtured by the waves of the oppressed of Europe who swarmed to her open shores.

The United States is the case history of a human community hewn out of the wilderness to serve as a laboratory for utopianism then and thereafter. The American experiment staggered mankind and triggered all the revolutions that followed it. And it is a relatively new revolution and a new history, its beginnings voluminously recorded by capable writers and keen observers; a historian's paradise. A geographical paradise, too: a "vast tract of continent," as George Washington said, "comprehending all the various soils and climates of the world, and abounding with all the necessities and conveniences of life." An Eden, with an indigenous population so small and scattered as to be routed by what, in military terms, were merely skirmishes.

An empty paradise, in effect, into which poured all the national and racial stocks of the earth in a process of self-selection. Only those came who wanted to start life anew, build "new heavens and a new earth," in the words of Christopher Columbus taken from the Book of Isaiah. "Here," says the American chronicler Crèvecoeur, "individuals of all nations are melted into a new race of men, whose labours and posterity will one day cause great changes in the world" ("The Making of Americans," Vol. 6). None of the nations of the earth had been (or has up to now been) populated by peoples so diverse in background as America; nor of any other nation, past or present, may it be said that its people were there because they wanted to be there *and went there*.

In *Gateway to the Great Books*, we read the works of many Americans and commentators on America. Among the former are its greatest men of letters, Hawthorne, Emerson, Thoreau, Mark Twain, Melville, Poe, Whitman, James; among the latter such European geniuses as Tocqueville, whose "Observations on American Life and Government" (Vol. 6) should be studied by every American interested to know his own country as only a stranger can study a country and know it. The America that fascinated Tocqueville in the 1830's fascinates us today, with its people and their manners and attitudes brilliantly delineated, their accomplishments, their shortcomings, and their perils both seen and unseen in their utopian form of government and the spirit of their society. ("Observations on American Life and Government" is an excerpt of *Democracy in America*, which appears in full as Vol. 44 of *Great Books of the Western World*.)

Urged by a variety of motives—high and low—the dissatisfied came pouring into the new land. Crèvecoeur, who saw them come, found that in the new land: “Everything has tended to regenerate them; new laws, a new mode of living, a new social system; here they are become men: in Europe they were as so many useless plants, wanting vegetative mold, and refreshing showers; they withered, and were mowed down by want, hunger, and war; but now by the power of transplantation, like all other plants they have taken root and flourished!” (“The Making of Americans,” Vol. 6.) There was room for everybody, and room for everybody to go on and up. The “new world,” it was called; it was the old dream at long last come true, and it uncoiled the springs in the hearts of men “within half an hour after landing at New York,” as Henry Adams said (“The United States in 1800,” Vol. 6).

They were the “laboring poor” of Europe, who were suddenly numbered as free and independent citizens, for the first time in history the equal of every other man. There was all the work they wanted, and no unemployment, and they had only to work and save for a few years to become independent farmers and tradesmen. They came to think of themselves as individuals, and to be moved by individual self-interest to get ahead and always further ahead. Under their suddenly animated hands the economy sprang to life, and the sanctity of private property, the right to acquire it in free competition, to improve it, to dispose of it as one wished, grew at the center of the American faith, a doctrine shared enthusiastically by statesmen as different from one another as Thomas Jefferson and Herbert Hoover.

The rich open country afforded men good land cheap and even free—men whose ancestors had from time immemorial slaved on other men’s land in Europe. Freedom of speech and press and assembly and worship created a society in which, as Tocqueville noted, everyone talked politics all the time and everyone joined associations of every kind. And freedom to exercise one’s talents and ambitions released in these new men and women a materialism pent up for generations; people whose parents had starved to death dreamed of seeing their children rich. And that, too, came to pass.

But at the heart of the phenomenon lay something other than the love of freedom, said Tocqueville: “I think that democratic communities have a natural taste for freedom; left to themselves, they will seek it, cherish it, and view any privation of it with regret. But for equality, their passion is ardent, insatiable, incessant, invincible:

they call for equality in freedom; and if they cannot obtain that, they still call for equality in slavery. They will endure poverty, servitude, barbarism, but they will not endure aristocracy” (“Observations on American Life and Government,” Vol. 7).

The passion for equality was fortified by the country’s freedom from the militarism which had formed the base of all European caste and class. The puny thirteen American colonies had repulsed the British Empire; behind the moat of the two oceans they could not be successfully attacked. Maintaining that a militia would be enough to defend the new country, Washington in his *Farewell Address* (Vol. 6) warned against “those overgrown military establishments which under any form of government are inauspicious to liberty, and which are to be regarded as particularly hostile to republican liberty”; an echo of the assertion in the great *Virginia Declaration of Rights* (Vol. 6) that “standing armies, in time of peace, should be avoided as dangerous to liberty.”

Believing, according to Adams, that “in the long run interest, not violence, would rule the world, and that the United States must depend for safety and success on the interests they could create, [the early Americans] were tempted to look upon war and preparations for war as the worst of blunders; for they were sure that every dollar capitalized in industry was a means of overthrowing their enemies more effective than a thousand dollars spent on frigates or standing armies. The success of the American system was, from this point of view, a question of economy. If they could relieve themselves from debts, taxes, armies, and government interference with industry, they must succeed in outstripping Europe in economy of production; and Americans were even then partly aware that if their machine were not so weakened by these economies as to break down in the working, it must of necessity break down every rival” (“The United States in 1800,” Vol. 6).

We may say now that these men were optimists; but they had reason to be. Everything—except history—was propitious to their experiment. Above all, they believed in it—and not just the eminent leaders but the millions and more millions who came to participate in it. They believed that it was, in Jefferson’s words, “the world’s best hope” (*First Inaugural Address*, Vol. 6); in Washington’s, “a most conspicuous theater, which seems to be peculiarly designated by Providence for the display of human greatness and felicity” (*Circular Letter to the Governors of All the States on Disbanding the*

*Army*, Vol. 6). And Adams observed that European travelers in this early America “noticed that everywhere, in the White House at Washington and in log cabins beyond the Alleghenies, except for a few Federalists, every American, from Jefferson and Gallatin down to the poorest squatter, seemed to nourish an idea that he was doing what he could to overthrow the tyranny which the past had fastened on the human mind.”

### *The Shadow of War*

In the 1830's Alexis de Tocqueville wrote the following remarkable words: “There are, at the present time, two great nations in the world which seem to tend towards the same end, although they started from different points: I allude to the Russians and the Americans. . . . Their starting point is different and their courses are not the same; yet each of them seems to be marked out by the will of Heaven to sway the destinies of half the globe” (“Observations on American Life and Government,” Vol. 6).

What Tocqueville did not predict—nor did anyone else—was that the hostility of Russia and America would one day threaten the extinction of the human race. There was little his imagination failed to grasp, but its grasp did not reach to the scientific development in which weapons, which in his time measured their carrying power in yards, would carry their deadly message for thousands of miles across oceans and continents.

On the contrary, he appeared to see a prospect for world peace in the fact that “the nations seem to be advancing to unity. Our means of intellectual intercourse unite the most remote parts of the earth; and it is impossible for men to remain strangers to each other, or to be ignorant of the events which are taking place in any corner of the globe.” If this was true in 1835, how much truer it is today! Never has the world been so close to unification as now; never before could unification be imagined on an other than utopian basis. But this so nearly unified world continues to be divided by aggression and wars.

“Certain attitudes toward war between states seem to recur in every century,” according to the *Syntopicon's* introduction to the subject of WAR AND PEACE (GBWW, Vol. 2). “In the face of the ever-present fact of war, men deplore its folly or find some benefit to compensate for its devastation. But throughout most of the tradition, those who see only suffering, no less than those who celebrate the

martial spirit, seem to accept the necessity of war. Good or bad, or a mixture of the glorious and the horrible, war seems, to most of those who write about it, an inevitable thing—as ineradicable as disease and death for the living body, as inescapable as tragedy. Only in recent times has the inevitability of war been questioned, and the possibility of lasting peace proposed.”

If war between individuals can be controlled by the establishment of the civil commonwealth, why cannot the war of state against state be placed under a world organization of law and order? Must we say that the nation-state is the ultimate development of human society? Is an association beyond it impossible to man? Or is it a stage in social progress, requiring decades or centuries before men will subordinate national interests and customs to those of the world unified by technology?

In *Gateway to the Great Books* there are several selections which bear on this question. Clausewitz, in his *What Is War?* (Vol. 7), represents the viewpoint of war’s inevitability. To him, it is a natural part of the political intercourse between nations; for no moral force exists apart from the conception of a state and law. “We have to think of war not as an independent thing, but as a political instrument. . . . We see,” he says, “that war is not merely a political act but a real political instrument, a continuation of political intercourse, a carrying out of the same by other means. . . . for the political design is the object, while war is the means, and the means can never be thought of apart from the object.” He sees human intelligence concerned only with the question of when to use war, not with its elimination.

Malthus is an unhappier apologist for war. In his essay, “The Principle of Population,” in Volume 7, he expounds his theory that “the power of population is indefinitely greater than the power in the earth to produce subsistence for man,” and that war is one of the means by which this imbalance is corrected. Even so, he noted that “the commission of war is vice, and the effect of it misery,” but adds: “To prevent the recurrence of misery, is, alas! beyond the power of man.”

But there have always been men—more today than ever before—who have refused to concede that the misery of war is beyond man’s power to prevent. And the commonwealth *within which* peace prevails has long since suggested to poets and philosophers (and more recently to many “practical” men) that a commonwealth of the

whole earth is the solution. The argument for world government as a means to world peace was first made by Dante himself in the thirteenth century in his "On World Government," in Volume 7 of this set. "Wherever there can be contention," he wrote, "there judgment should exist. . . . Between any two governments, neither of which is in any way subordinate to the other, contention can arise. . . . Therefore there should be judication between them. And since neither can know the affairs of the other, not being subordinated (for among equals there is no authority), there must be a third and wider power which can rule both within its own jurisdiction.

"This third power is either the world government or it is not. If it is, we have reached our conclusion; if it is not, it must in turn have its equal outside its jurisdiction, and then it will need a third party as judge, and so ad infinitum, which is impossible. So we must arrive at a first and supreme judge for whom all contentions are judicable either directly or indirectly. . . . Therefore, world government is necessary for the world."

He realized that the obstacles were formidable: "O race of men, how many storms and misfortunes must thou endure, and how many shipwrecks, because thou, beast of many heads, strugglest in many directions! Thou art sick at heart and sick in mind, both theoretical and practical! No irrefutable arguments appeal to thy theoretical reason, and no amount of experience to thy practical intelligence, and even thine emotions are not moved by the sweet, divine persuasiveness which sounds to thee from the trumpet of the Holy Spirit."

Centuries later Immanuel Kant, in his *Perpetual Peace* (Vol. 7), found that nature's "mechanical march evidently announces the grand aim of producing among men, against their intention, harmony from the very bosom of their discords." Here he refers to the fact that man's warlike nature has forced him to submit to coercive laws in his own self-interest, and not as a matter of morality, resulting in societies and states. But perpetual peace requires "moral politicians," he says, reminding us of the immortal dictum of Socrates that only when kings are philosophers and philosophers kings will society know surcease.

As to the form the future world organization would take, Kant thinks that "the public right ought to be founded upon a federation of free states." The *ideal* would be "a society of nations" which would "submit themselves to coercive laws," but as this is a practical impossibility, "there can only be substituted, to the positive idea of



an universal republic (if all is not to be lost) the negative supplement of a permanent alliance . . .”; in short, a federation, not a union.

### *The Issue of Our Time*

And this—federation or union—is the heart of the issue. Rousseau, in his *A Lasting Peace through the Federation of Europe* (Vol. 7), in the eighteenth century proposed a European *federation* (since, he said, Europe was already homogenous because of geography, trade and commerce, habit and custom, and religion), but it was actually a federal *union*, with a legislative body with power to pass binding laws, a coercive force to enforce laws and prohibitions, and the power to prevent the withdrawal of any member. But he concluded gloomily that such an organization could never be established except by a revolution. “That being so,” he says, “which of us would dare to say whether the League of Europe is a thing more to be desired or feared? It would perhaps do more harm in a moment than it would guard against for ages.”

If the problem of conflicting sovereignties is to be resolved, all conflicts which arise between states must be submitted to a higher power for arbitration, and, as in civil society, this power must have the force to ensure that its decisions are obeyed. An *indissoluble* community requires a government superior to any or all of its components. This was the issue of the American Civil War, and before that, the heart of the greatest of the great debates in American history—whether to adopt the *Constitution* in place of the unworkable *Articles of Confederation*. It has continued to be a fundamental issue in our time in the efforts to create the European Community.

In the *Charter of the United Nations* (Vol. 6), the preamble states that the people are “determined to save succeeding generations from the scourge of war. . . .” But Chapter I, Article 2, Paragraph 1, asserts that “the Organization is based on the principle of the sovereign equality of all its Members”—just as were the ill-fated American *Articles of Confederation*. And after establishing the all-powerful Security Council, Paragraph 3 of Article 27 provides, in effect, that any permanent member may prevent action by the Security Council by casting a negative vote—the power of veto. And the veto is coupled with a still broader assertion of national sovereignty, which provides that “nothing contained in the present Charter shall authorize the United Nations to intervene in matters

which are essentially within the domestic jurisdiction of any state or shall require the Members to submit such matters to settlement under the present Charter" (Chap. I, Art. 2, Par. 7).

But these are the same guarantees of sovereignty which, as "state's rights," had wrecked the confederation of American states after the Revolution. Similar guarantees of national sovereignty undid the League of Nations. Germany quit the League in 1935, just as South Carolina had seceded from the American Union in 1860—both of them on the principle of sovereignty which forbade interference in their domestic affairs or organizational action without their consent. Can we say that a community from which a member resigns when it is charged with an offense is a true community?

Like the League, and like every federation of sovereigns before it, the United Nations was destined to great achievements *in matters on which the sovereign members could agree*. The United Nations could, and did, prevent or end "small wars," and, in so doing, earned the gratitude of all mankind. The war it could not prevent was the big one on the verge of which the world teetered after 1948. None of the heads of the three great powers (Britain, the U.S.A., and the U.S.S.R., who agreed to the veto at Yalta in 1945) nor, in all probability, their peoples, were able to move beyond Hegel's conception of the nation-state as "the absolute power on earth" (*The Philosophy of Right*, in GBWW, Vol. 43).

Like war, chattel slavery was for thousands of years regarded as part of the order of the universe. An Aristotle thought it was natural (*Politics*, in GBWW, Vol. 8); a John Locke accepted it as a concomitant of conquest (*Concerning Civil Government*, in GBWW, Vol. 33); a Thomas Jefferson wrote *The Declaration of Independence* (Vol. 6) without denouncing it. But it was destroyed at last, partly, to be sure, by machinery that was cheaper even than slaves, but partly by the slowly evolving moral and religious sentiment of mankind. The combination of man's self-interest and morality may do away with war—before war does away with man.

## IV

### Science and Mathematics

#### *Product and Process*

Every day, every hour, every minute, we feel the accelerating impact of science on our lives. Science has a hand in nearly everything which affects us—our food, clothing, shelter, job, amusements, and cultural pursuits. The very air we breathe has been changed by the combustion engine and by nuclear fission. Our whole environment is constantly being altered.

Should we not, then, try to understand science? Why? Why should we not be content, rather, simply to read the instructions on the outside of the package, and forget about the ideas, the techniques, and the processes that went into the making of the product? Are not the findings, after all, the only things that need concern us? We read a poem written two thousand years ago because it still has something to tell us. But science is progressive and rapidly outdated; why read about ideas that have been superseded by two thousand years, or even two years? And if science is a mystery story, why not just read the last page?

But the last page has not yet been written, the mystery is still not solved. Perhaps it will never be; and if it is, it may turn out that the clues were in the first chapter. And in all the chapters, from the first to the latest, there is the story of one of the most important human activities: the struggle to comprehend the universe.

Humans are question-asking animals, and our first questions are about the world we see around us, the “world of science.” We wonder, and our wonder will not let us rest. We feel that we are growing when we are inquiring and investigating and only when we are inquiring and investigating. We want to know—and always to push beyond the known. We are a “natural-born” frontier people. Let us discover a new world, and we push on to a new planet, a new universe. To ask is to be excited. To be excited is to live.

True, this curiosity is not evenly distributed among all persons. All of us possess it in insatiable quantity at birth. Unfortunately, most of us lose it, or stifle it, as we grow older. A few men and women retain it, and are activated by it, all their lives. They become the persistently, professionally curious whose curiosity changes the world. This is the fraternity to which the great scientists—like the great poets and philosophers—belong.

The rest of us need not be content with only the end product of science. We may all know the why and the how. True, the terminology of science and technology is “another language,” but it is a language which we can comprehend, above all when we tackle the original masterpieces—the exposition of the fundamental discoveries upon which the highly technical applications are all based. And our comprehension is facilitated by the fact that many such works are expounding theories which, once strange and spectacular, have long since become familiar to us.

It is in the presentation of a new concept that scientists are most precise, clear, and simple. They are not, at this point, speaking to specialists and technicians—this will come later—and they are not talking shop with colleagues. At the great turning points in the advance of science there is no inside group waiting to receive the word in language that only it can understand. Here the scientists come closest to speaking to everyone; it is here that they are most eloquent and lucid.

A scientific theory is like a shelter against chaos. It is designed to hold in some sort of order the known facts of the universe. New facts require a little juggling of the old, the addition of a new wing or second story; some sections may have to be torn down and rebuilt. Increasingly inadequate, the structure stands, representing a world view, a comfort to us who cannot rest until we perceive that nature has a pattern.

Then, one day, there is a crisis. The foundation begins to crumble. A hypothesis that has been brought in to “save the appearances” has become an embarrassment, and is now a skeleton in the closet. But most pressing of all, new knowledge has been acquired that does not fit in anywhere. It is time for a move.

Rescuing materials that will be useful in building anew, the scientist starts all over again to build a shelter; never entirely from scratch, for something is always salvaged, often a great deal. It is in the salvaged material that the continuity of science exists. There are

no complete breaks in the story. There are dormant periods, blind alleys, revolutions, and crises, but no breaks.

Sometimes the new structure can be built only because the framework had been created decades, or even centuries, before by mathematicians, who, pursuing mathematical knowledge for its own sake, foresaw no possible applications of their formulas to science. The idea of conics was for more than 1,500 years a purely intellectual exercise. Euclid, Archimedes, and Apollonius investigated the mathematical properties of these curves, which were not then known in nature. Then, early in the seventeenth century, when Kepler discovered that planets move in elliptical orbits, the language in which to express his theory was found in conics.

The story of science could be told in a series of such crises. "There are no eternal theories in science," Albert Einstein and Leopold Infeld write in *"The Rise and Decline of Classical Physics"* (Vol. 8). "It always happens that some of the facts predicted by a theory are disproved by experiment. Every theory has its period of gradual development and triumph, after which it may experience a rapid decline. . . . Nearly every great advance in science arises from a crisis in the old theory, through an endeavor to find a way out of the difficulties created. We must examine old ideas, old theories, although they belong to the past, for this is the only way to understand the importance of the new ones and the extent of their validity."

The establishment and development in the seventeenth century of classical physics, to which Einstein and Infeld refer, represented just such a crisis—a break with the past. It began, as so often happens, with a revolution, the "Copernican revolution." The new structure was imposing, and the architects were giants. Copernicus, Galileo, Kepler, and Newton outlined the material framework for the world in which we lived from the second half of the seventeenth century to the end of the nineteenth.

The Greek astronomer Ptolemy was a great synthesizer of knowledge, and his system of the world also represented a break with the past. Before Ptolemy, astronomy consisted largely of a mass of more or less unconnected observations of the movements of the heavenly bodies. Ptolemy's theory imposed a unity upon these masses of data and was adequate to the phenomena then observable. The shift from Ptolemy, who believed that the earth was the center of the universe, to Copernicus, who offered the simpler hypothesis that the sun was at the center, and therefore that the earth was only a small part

of a vast cosmic arrangement, was a shock to the imagination. The trust that one placed in one's senses seemed to be undermined; things were not as they appeared to be. Still worse, the belief that the universe had been created especially for mankind seemed to be shaken by the new theory.

Sigmund Freud characterizes this change as the first "great outrage" upon humanity's "naïve self-love . . . when it realized that our earth was not the centre of the universe, but only a tiny speck in a world-system of a magnitude hardly conceivable; this is associated in our minds with the name of Copernicus . . ." (*A General Introduction to Psycho-Analysis*, in GBWW, Vol. 54). This "outrage" expressed itself in the form of fear and resistance. Sometimes it grew so strong and so bitter that it burst forth as outright persecution. Galileo was a brilliant scientist, whose monumental contributions in the fields of astronomy and physics had kept the Copernican revolution surging ever forward. His investigations were so disturbing that he was finally accused of defying religious authority.

Tommaso Campanella, in his seventeenth-century defense of Galileo, described the objections to Galileo in the following manner: "Holy Scripture counsels us to 'seek nothing higher, nor attempt to know more than it is necessary to know'; that we 'leap not over the bounds which the fathers set'; and that 'the diligent searcher of majesty is overcome by vain-glory.' Galileo disregards this counsel, subjects the heavens to his invention, and constructs the whole fabric of the world according to his pleasure. Cato rightly taught us to 'leave secret things to God, and to permit Heaven to inquire concerning them; for he who is mortal should concern himself with mortal things'" ("Arguments for and against Galileo," Vol. 8). But to Galileo, subjecting the heavens to the "spyglass" he had invented, it seemed "a matter of no small importance to have ended the dispute about the milky way by making its nature manifest to the very senses as well as to the intellect" (*The Starry Messenger*, Vol. 8).

### *"To Venture Forth"*

The human spirit is resilient, and gains courage from knowledge. Though Pascal says that he is frightened when he sees himself "engulfed in the infinite immensity of spaces of which I am ignorant and which know me not," he also writes: "It is not from space that I must seek my dignity, but from the government of my thought. I



shall have no more if I possess worlds. By space the universe encompasses and swallows me up like an atom; by thought I comprehend the world" (*Pensées*, in GBWW, Vol. 30). Mankind slowly learned to accept the continuing questioning of science, even when it produced profoundly disquieting and bewildering results.

Having once and for all been thrown out of the center of the universe, humankind lost a throne, but achieved mobility. The modern conception of our status, located somewhere between the edge of infinity in one direction and the nucleus of the atom in the other, is presented pictorially in *Cosmic View*, by Kees Boeke (Vol. 8). The ability to measure ourselves in space is scientific and modern; the insight that bridges distances and dispels the terror of immensity is philosophical and ancient. Centuries ago, Marcus Aurelius wrote: "Whether the universe is a concourse of atoms, or nature is a system, let this first be established, that I am a part of the whole which is governed by nature . . ." (*Meditations*, in GBWW, Vol. 11).

Modern scientists claim the "right to venture forth in the world of ideas [as well as] to extend . . . horizons in the physical universe" (*Beyond the Googol*, Vol. 9). This right has been won. And the world of ideas includes such once "dangerous" concepts as the idea of the end of the world. But nowadays, even such a prediction of ultimate natural catastrophe arouses no condemnation and produces no martyrs of science. It is neither delivered, nor received, with terror or anguish. Arthur Eddington, for instance, sees the universe as inexorably running down, with no possibility of its being wound up again to repeat the cycle. So be it, he says. He would rather "that the universe should accomplish some great scheme of evolution and, having achieved whatever may be achieved, lapse back into chaotic changelessness, than that its purpose should be banalised by continual repetition. I am an Evolutionist, not a Multiplicationist" (*The Running-Down of the Universe*, Vol. 8).

Modern scientific theory is flexible, making no claim to being the last word, or even, except provisionally, the right word. Modern science says: This is the way we describe things—today. Copernicus upset a world that had been saying: This is the way things are—forever. The world that he upset was the world that had been ruled by the thought of Aristotle for over 1,500 years.

Since the beginning of the seventeenth century, almost every scientific advance has had to begin with a refutation of some Aristotelian doctrine. Why is Aristotle now regarded as having long

imposed a barrier to scientific progress? Is it because, as the *Syntopicon* suggests, he relied too strongly on his senses? “Just as Ptolemy’s astronomy conforms to what we see as we look at the heavens, so Aristotle’s physics represents a too simple conformity with everyday sense-experience. We observe fire rising and stones falling. Mix earth, air, and water in a closed container, and air bubbles will rise to the top, while the particles of earth will sink to the bottom. To cover a multitude of similar observations, Aristotle develops the theory of the natural motions and places of the four terrestrial elements—earth, air, fire, and water. Since bodies move naturally only to attain their proper places, the great body which is the earth, already at the bottom of all things, need not move at all. Being in its proper place, it is by nature stationary” (GBWW, Vol. 1).

The fate that Aristotle suffered at the hands of his successors, who took his tentative conclusions as a rounded body of complete knowledge rather than as incentives to inquiry and further discovery, indicates that science is the making of knowledge, and not knowledge as such. And in the making of knowledge, modern science uses two tools that Aristotle did not use—experiment and mathematics.

### *Experiment and Observation*

While the scientific method employs both experiment and observation, it is clear that not all branches of science are experimental. As the *Syntopicon* points out: “It is not always possible for the scientist to perform experiments, as, for example, in astronomy, where the phenomena can be methodically observed and exactly recorded, but cannot be manipulated or controlled. Among the great books of natural science, the biological writings of Hippocrates, Aristotle, Galen, and Darwin, the astronomical works of Ptolemy, Copernicus, Kepler, and Newton, and the clinical studies of Freud are examples of scientific works which are more or less empirical, but not experimental” (GBWW, Vol. 1).

Due, however, to the great strides made by physics and chemistry from the middle of the nineteenth century, experiment has gained so much prestige that it has been hailed by some as the only method of obtaining knowledge of any kind, scientific or otherwise. Furthermore, it has been said that questions which cannot be answered by scientific methods are not only unanswerable: they should not even be asked.

In *The Great Conversation* (a book that accompanies *Great Books of the Western World*), we find a discussion of the question whether the scientific method can be extended beyond the natural sciences. "Consider, for example, statements about God's existence or the immortality of the soul. These are answers to questions that cannot be answered—one way or the other—by the experimental method. If that is the only method by which probable and verifiable knowledge is attainable, we are debarred from having knowledge about God's existence or the immortality of the soul. If modern man, accepting the view that he can claim to know only what can be demonstrated by experiment or verified by empirical research, still wishes to believe in these things, he must acknowledge that he does so by religious faith or by the exercise of his will to believe; and he must be prepared to be regarded in certain quarters as hopelessly superstitious."

The author of *The Great Conversation* goes on to consider what is meant by the scientific method. "If all that is meant is that a scientist is honest and careful and precise, and that he weighs all the evidence with discrimination before he pronounces judgment, then we can agree that the scientific method is the only method of reaching and testing the truth in any field." But, he adds, these methods have been used by historians, philosophers, and theologians since the beginning of time, and it is misleading to name after science a method used in so many fields.

Does the scientific method mean the observing and collecting of facts? Though facts are indispensable, they are not sufficient. "To solve a problem it is necessary to think. It is necessary to think even to decide what facts to collect. Even the experimental scientist cannot avoid being a liberal artist, and the best of them, as the great books show, are men of imagination and of theory as well as patient observers of particular facts."

Whatever is meant by scientific method, the writer continues, "the issue remains whether the method associated with experimental science, as that has developed in modern times, is the only method of seeking the truth about what really exists or about what men and societies should do."

Questions raised by the experimental method are not confined to its use outside of natural science. There is also a feeling that even within certain branches of science, it is no longer sufficient unto itself. This is the attitude of Max Planck, one of the giants of

contemporary physics. (He is the “father” of quantum mechanics.) “Scientists,” says Planck, “have learned that the starting point of their investigations does not lie solely in the perceptions of the senses, and that science cannot exist without some small portion of metaphysics. Modern physics impresses us particularly with the truth of the old doctrine which teaches that there are realities existing apart from our sense perceptions, and that there are problems and conflicts where these realities are of greater value for us than the richest treasures of the world of experience” (*The Universe in the Light of Modern Physics*, reprinted in *The Great Ideas Today* 1962).

All through the great books, we find examples of the authors’ efforts to seek the truth about the world and themselves, and the boundary line between the scientific and the nonscientific method is not always clear. Consider, for instance, the collecting of facts. Since facts are beyond number, and since a scientist must make a judgment about *which* facts to consider, on what basis is this judgment made? It is the aesthetic sensibility that chooses, says Henri Poincaré. “It may be surprising to see emotional sensibility invoked *à propos* of mathematical demonstrations which, it would seem, can interest only the intellect. This would be to forget the feeling of mathematical beauty, of the harmony of numbers and forms, of geometric elegance. This is a true aesthetic feeling that all real mathematicians know, and surely it belongs to emotional sensibility” (*Mathematical Creation*, Vol. 9).

Considering the application of mathematics to science, Campbell touches on the same point when he says that “relations which appeal to the sense of the mathematician by their neatness and simplicity are found to be important in the external world of experiment. . . . The expert mathematician has a sense about symbols, as symbols; he looks at a page covered with what, to anyone else, are unintelligible scrawls of ink, and he immediately realizes whether the argument expressed by them is such as is likely to satisfy his sense of form; whether the argument will be ‘neat’ and the results ‘pretty.’” The author believes that “the only way to understand what Einstein did is to look at the symbols in which his theory must ultimately be expressed and to realize that it was reasons of symbolic form, and such reasons alone, which led him to arrange the symbols in the way he did and in no other” (*Numerical Laws and the Use of Mathematics in Science*, Vol. 9).

The same application of mathematical order and neatness to data resulted in the discovery of another important piece of scientific knowledge—the periodic law of the chemical elements (“The Genesis of a Law of Nature,” Vol. 8). Are scientists, then, for all their devotion to cold, hard facts, essentially artists? Where do the patterns lie from which they construct their models of reality? In nature, or in their minds?

### *Whose Footprint?*

The interplay between the mind and the universe—which governs which?—may be subject for the philosophers, but scientists also have their philosophical moods. Tobias Dantzig (selections from his work are in Vol. 9 of this set) asks, “Has the universe an existence *per se* or does it exist only in the mind of man?” Giving a tentative answer to the age-old dilemma, he continues: “To the man of science, the acceptance of the one hypothesis or the other is not at all a question of ‘to be or not to be’; for from the standpoint of logic either hypothesis is tenable, and from the standpoint of experience neither is demonstrable. So the choice will forever remain a matter of expediency and convenience. The man of science will act *as if* this world were an absolute whole controlled by laws independent of his own thoughts or acts; but whenever he discovers a law of striking simplicity or one of sweeping universality or one which points to a perfect harmony in the cosmos, he will be wise to wonder what role his mind has played in the discovery, and whether the beautiful image he sees in the pool of eternity reveals the nature of this eternity, or is but a reflection of his own mind” (*Number, The Language of Science*, 4th ed., Macmillan, 1962).

Arthur Eddington said, in *Space, Time, and Gravitation* (Cambridge University Press, 1987 edition), “We have found a strange footprint on the shores of the unknown. We have devised profound theories, one after another, to account for its origin. At last, we have succeeded in reconstructing the creature that made the footprint, And Lo! it is our own.”

The question of the actual existence of the objects of scientific inquiry is nowhere more puzzling than in the field of mathematics. Do mathematical truths reside in the external world, or are they man-made inventions? The answers reflect the dual role that mathemat-

ics plays—appearing sometimes as servant of science, sometimes as queen in her own right.

To Bertrand Russell, mathematics is independent of mankind, and her true role is that of queen. “To those who inquire as to the purpose of mathematics, the usual answer will be that it facilitates the making of machines, the travelling from place to place, and the victory over foreign nations, whether in war or commerce.” Russell regards these ends of doubtful value, and adds: “As respects those pursuits which contribute only remotely, by providing the mechanism of life, it is well to be reminded that not the mere fact of living is to be desired, but the art of living in the contemplation of great things. . . . Mathematics, rightly viewed, possesses not only truth, but supreme beauty—a beauty cold and austere, like that of sculpture, without appeal to any part of our weaker nature, without the gorgeous trappings of painting or music, yet sublimely pure, and capable of a stern perfection such as only the greatest art can show. . . . The contemplation of what is non-human, the discovery that our minds are capable of dealing with material not created by them, above all, the realization that beauty belongs to the outer world as to the inner are the chief means of overcoming the terrible sense of impotence, of weakness, of exile amid hostile powers . . .” (*The Study of Mathematics*, Vol. 9).

But it is about mathematics as the servant of science that Lancelot Hogben writes when he says that mathematics is a language, a *size* language, developed in response to man’s material needs: “Plato’s exaltation of mathematics as an august and mysterious ritual had its roots in dark superstitions which troubled, and fanciful puerilities which entranced, people who were living through the childhood of civilization, when even the cleverest people could not clearly distinguish the difference between saying that 13 is a ‘prime’ number and saying that 13 is an unlucky number. His influence on education has spread a veil of mystery over mathematics and helped to preserve the queer freemasonry of the Pythagorean brotherhoods, whose members were put to death for revealing mathematical secrets now printed in school-books” (*Mathematics, the Mirror of Civilization*, Vol. 9).

It was from the “queer freemasonry” of the Pythagorean teachers that Plato derived the so-called “Platonic bodies,” the five regular polyhedra that have equal sides and equal angles. The teachings of the Pythagoreans, who held that numbers have a real and separate



existence, may seem fanciful now, but fancies have often been of value to science. It was from consideration of the "Platonic bodies" that Kepler developed the first unitary scheme of the universe (*Epitome of Copernican Astronomy*, in GBWW, Vol. 15).

In addition to having a reality apart from man, mathematics had, for Plato, "something in them which is necessary and cannot be set aside," something of "divine necessity." Plato believed that the necessities of knowledge which are divine and not human are "those of which he who has no use nor any knowledge at all cannot be a God, or demi-god, or hero to mankind, or able to take any serious thought or charge of them. And very unlike a divine man would he be, who is unable to count one, two, three, or to distinguish odd and even numbers . . ." (*Laws*, in GBWW, Vol. 6).

An opposing view about the nature of mathematics is presented by Henri Poincaré. With the development of non-Euclidean geometries, it seems reasonable to ask which geometry is true. But the question is without meaning, says Poincaré. "Geometry is not true, it is advantageous." But does not one geometry come closest to being true? "One geometry cannot be more true than another; it can only be *more convenient*" (*Space*, Vol. 9). But this seems to say that the mathematician builds a habitation for himself rather than (as the Platonists believe) finds one eternally standing.

Such questions may be unanswerable, but even unanswerable questions serve as beacons. We cannot, for instance, know the *why* of things, says Claude Bernard. Absolute knowledge of the very essence of phenomena will always remain beyond our reach. "When we know that friction and that chemical action produce electricity, we are still ignorant of the primary nature of electricity." But, he continues, the search is not unfruitful. If a man of science carries experimental analysis far enough, he will see that though he is ignorant of the cause of the phenomenon, he will become its master. "The instrument at work is unknown, but [he] can use it" (*Experimental Considerations Common to Living Things and Inorganic Bodies*, Vol. 8).

Mankind's reluctance to believe that the universe may be without plan is centuries old. "Either it is a well-arranged universe or a chaos huddled together," admitted Marcus Aurelius. "But," he asked, "can a certain order subsist in thee, and disorder in the All?" (*Meditations*, in GBWW, Vol. 11). The persistence of the question indicates that, although much of modern science is directed toward

controlling our environment, scientific inquiry is based, at least partly, on our desire to know what we ourselves are.

### *Evicted Again*

Displacement from the center of the universe was only the first disruption of our concept of our place in the scheme of nature. According to Freud, "The second was when biological research robbed man of his peculiar privilege of having been specially created, and relegated him to a descent from the animal world, implying an ineradicable animal nature to him: this transvaluation has been accomplished in our own time upon the instigation of Charles Darwin . . ." (*A General Introduction to Psycho-Analysis*, in GBWW, Vol. 54).

No scientific theory has ever extended so rapidly into every field of human endeavor as the theory of evolution. The substance of the theory is expounded in Volume 49 of *Great Books of the Western World*; the story of the author is told in Darwin's *Autobiography* in Volume 8 of *Gateway to the Great Books*. The influence of the theory continues to manifest itself in history, biology, sociology, medicine, geology, psychology, and other fields of study.

The raging controversies aroused by Darwin's theory of evolution in no way diminished scientific activity. In such fields as chemistry, anatomy, paleontology, and geology, the probing continued. The combined effect of all these areas of investigation was to present an ever-changing, sometimes radically-changing, picture, not only of the physical world, but of the very nature of life itself—and man's attitudes changed with that picture and are still changing. It is claimed, for example, that the discovery of DNA requires an entirely new conception of life.

The work of Friedrich Wöhler (*On the Artificial Production of Urea*, Vol. 8) has already weakened the arguments of the vitalists, who, dating from Aristotle, explained the nature of life as being due to a vital force peculiar to living organisms. Claude Bernard (*Experimental Considerations Common to Living Things and Inorganic Bodies*, Vol. 8) developed the theory that chemical laws are valid for living organisms. Comparative anatomy, the beginnings of which are found in the works of Aristotle and Galen, was used by Thomas H. Huxley to bolster the theory of man's kinship to the animals (*On the Relations of Man to the Lower Animals*, Vol. 8). And although

the mechanism of heredity was unknown in Darwin's day, statistical methods had been devised and applied in such works on the subject as Francis Galton's "The Classification of Human Ability," from *Hereditary Genius* (Vol. 8).

Charles Lyell, who deeply influenced Darwin's whole thought and work, had suggested that natural forces still at work could account for the present structure of the earth. His glimpses into the past, revealed by the study of fossils, contributed to biological researches on which were based the concept of evolution ("Geological Evolution," Vol. 8). To Huxley, geology opened a book, whose authority could not be impeached. "There is a writing upon the wall of cliffs at Cromer, and whoso runs may read it," he says (*On a Piece of Chalk*, Vol. 8). For Huxley the writings pointed toward a connection between the physical changes of the world and the changes in its living inhabitants.

From the time of Galileo, many persons have held that the worth of a science or a philosophy could be estimated by the degree to which it could be presented under mathematical formulas. David Hume, the eighteenth-century philosopher, went so far as to say, at the end of *An Enquiry Concerning Human Understanding*: "If we take in our hand any volume; of divinity or school metaphysics, for instance; let us ask, *Does it contain any abstract reasoning concerning quantity or number?* No. *Does it contain any experimental reasoning concerning matter of fact and existence?* No. Commit it then to the flames: for it can contain nothing but sophistry and illusion" (GBWW, Vol. 33).

Yet in the nineteenth century it was the nonmathematical geologists and biologists who framed most precisely the questions: What is man? What is his past and what is his future? If he is part of the animal world, does he differ from animals in having a soul? Does the doctrine of the survival of the fittest apply to human institutions? Does evolution necessarily mean progress? A large part of the essay on MAN in the *Syntopicon* is devoted to the questions that arise when man is considered in connection with the idea of evolution. The chapters on SOUL, EVOLUTION, PROGRESS, and NATURE are relevant, too.

The study of mankind is an ancient one and is the only study in which the knower and known are one. It may be that this unique relationship poses insoluble problems, and that the quest for knowledge will forever travel in a circle. But the *Syntopicon* says that

the “ultimate questions which man asks about himself are partly answered by the very fact of their being asked. The answer may be that man is the measure of all things; that he is sufficient unto himself or at least sufficient for the station he occupies and the part he plays in the structure of the universe. The answer may be that man is not a god overlooking the rest of nature, or even at home in the environment of time and space, but rather that he is a finite and dependent creature aware of his insufficiency, a lonely wanderer seeking something greater than himself and this whole world. Whatever answer is given, man’s asking what sort of thing he is, whence he comes, and whither he is destined symbolizes the two strains in human nature—man’s knowledge and his ignorance, man’s greatness and his misery” (GBWW, Vol. 2).

The whole structure of science is now so vast that no one person can hope to comprehend it. The scientist tends to specialize more and more intensely *within* a field—and to flounder as helplessly as any layman outside it. But the original thinking that characterized the early “greats” of science is still to be found in our time. Such thinking—in contrast to the work of the specialist or technician—inevitably leads the scientist to the ultimate questions about the universe. At the center of these questions stands humankind. Who are we and what is the purpose of life? Once we ask *these* questions, we enter into the realm of philosophy.

## V

# Philosophy

### *Questions Without Answers?*

How ought we to live? Or is there an “ought”? Is there in fact a good (or right) way of life, and where are we to look for the knowledge of it? Is it demonstrable knowledge, like that of mathematics? Are we bound in reason to accept it as we are the findings of the scientists based on controlled experimentation and observation? If so, why don’t we all cleave to its truth as we do to the physicist’s or the engineer’s? If not, are we to conclude that the realm of living is only a matter of speculation, in which one person’s opinion is as good as another’s and knowledge does not exist at all?

A true science (as we use the term today) does not tell us that we ought to do anything. Its business is to tell us what is, not what should be or should be done. Engineers do not tell us whether we ought to build a bridge. They say, “If you want to build a bridge, we can tell you how,” and if we say, “But should we build a bridge rather than a school or a school rather than a hospital?” they say, “That’s not for us to say. We’re only engineers.” So, too, the physicians. They may tell us to stop smoking if we want to live longer, but when we say we’d rather smoke than live longer, they shrug their shoulders and say, “That’s up to you. We’re only physicians.”

Who is there who is not only an engineer, or a physician, or someone who can answer all the questions but the hard ones? Who can help us make moral choices and political decisions? If there is a science of living, there should be a scientist whose “field” is just that, who can tell us what life is and what the right way to live is. If there is an applied science (or art) of living, there should be, not just a Doctor of Medicine, but a Doctor of Life, who can tell us with doctoral authority not how to live longer but how to live well. If there is a science or art of human life, it would certainly be the queen

of all the sciences and merit the concentration of every young (and old) man and woman.

We sometimes speak of “a philosophy of life,” as if philosophy is that science. But is it in fact a science, or even an art derived from the conclusions of science? Where are its laboratories in which rigorous experimentation is carried on by highly trained specialists under rigidly controlled conditions? Where are its proofs, to which every reasonable person must yield? Where are its experts, whose judgments are made on certain and indisputable knowledge? Or is it a science in a different sense? Or is it something else entirely?

These are the questions to which the selections in Volume 10 of *Gateway to the Great Books* lead us. Nor need we read very far before we discover that there are two disciplines which claim to have the knowledge—as surely as science has knowledge—of the way men ought to live: philosophy and theology. Neither need we read very far before we discover that not the least of the difficulties both of them have in maintaining their claims is their frequent and bitter opposition (in modern times) to each other. In his famous *History of Western Philosophy*, philosopher-mathematician Bertrand Russell (whom we read on mathematics in Vol. 9 of this set) tries to define the fields and their opposition and their problems thus:

“Philosophy . . . is something intermediate between theology and science. Like theology, it consists of speculations on matters as to which definite knowledge has, so far, been unascertainable; but like science, it appeals to human reason rather than to authority, whether that of tradition or that of revelation. All *definite* knowledge—so I should contend—belongs to science; all *dogma* as to what surpasses definite knowledge belongs to theology. But between theology and science there is a No Man’s Land, exposed to attack from both sides; this No Man’s Land is philosophy.

“Almost all the questions of most interest to speculative minds are such as science cannot answer, and the confident answers of theologians no longer seem so convincing as they did in former centuries. Is the world divided into mind and matter, and, if so, what is mind and what is matter? Is mind subject to matter, or is it possessed of independent powers? Has the universe any unity or purpose? Is it evolving towards some goal? Are there really laws of nature, or do we believe in them only because of our innate love of order? Is man what he seems to the astronomer, a tiny lump of impure carbon and water impotently crawling on a small and unimportant planet? Or is



he what he appears to Hamlet? Is he perhaps both at once? Is there a way of living that is noble and another that is base, or are all ways of living merely futile?" (*A History of Western Philosophy*, Simon and Schuster, 1972.)

To such questions, as Russell says, no answers can be found in the laboratory. Where can they be found? Whose business is the answering of them? If they are unanswerable—unanswerable by science, theology, and philosophy—are we not in a fine fix indeed? What boots it to be able to answer the lesser questions of the physical and biological worlds if we cannot answer the greater?

Immanuel Kant, at the opening of his famous *The Critique of Pure Reason*, maintains that we have no choice: the questions bedevil us, and we cannot dodge them. "Human reason," he says, "is called upon to consider questions, which it cannot decline, as they are presented by its own nature, but which it cannot answer, as they transcend every faculty of the mind" (GBWW, Vol. 39). Thus, as the *Syntopicon* notes in the Introduction to Chapter 66: "Socrates speaks of philosophy as the love of wisdom, implying thereby its pursuit rather than its attainment. A man would not be called a scientist in a particular field—mathematics, let us say—unless he actually had some mathematical knowledge; but a man who is not actually wise can be called a philosopher by virtue of his effort to become wise" (GBWW, Vol. 2). What kind of learning is this that is a form of *love*? What is this pursuit of the unattainable?

### *Thunderbolts of the Gods*

It is through the dialogues of Plato that we come to know the "father" of philosophy, the incomparable Socrates. Socrates, though he always denied that he had any knowledge, when he was on trial for his life warned the judges of Athens that they should not offer him acquittal on the condition that he cease to inquire and speculate. To such an offer, he says, he would have to reply, "Men of Athens, I honour and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting any one whom I meet and saying to him after my manner: You, my friend,—a citizen of the great and mighty and wise city of Athens,—are you not ashamed of heaping up the greatest amount of money and honour and reputation, and caring so little about wisdom and truth and the greatest improvement

of the soul, which you never regard or heed at all?" (*Apology*, in GBWW, Vol. 6). He seems to believe that philosophy is useful, nay, indispensable to life, and as he defends himself in court he makes one of the most celebrated assertions in history: "The unexamined life is not worth living."

Socrates speaks of "god" and the "soul," but we must remember that he was a pagan who, at his trial, steadfastly denied that he disbelieved in the gods of the state. We must also remember that "soul" to the Greeks was a metaphysical, not a theological concept; it was simply the essence of a living thing, that which, when we are alive, makes us what we are. When it leaves a man, he is no longer a man but the mere shell of a man.

The first great pagans did not separate philosophy from the mysticism of religion. But in the Roman philosopher Lucretius we have the lineal forerunner of the modern religious skeptic, agnostic, or atheist, who, like Russell, wants to save man from "fairy tales" by a philosophy which has no help from the scientist's laboratory and has no certainty of its own. The materialism of Lucretius, says Santayana in his essay on him (Vol. 10), "carries with it no commandments and no advice. It merely describes the world . . ." but Lucretius himself believes that he provides a remedy for the deepest of human ills by "freeing the mind from the close bondage of religion."

The philosophy of Lucretius is known as Epicureanism because it followed the thinking of the Greek Epicurus. Lucretius saw (as the *Syntopicon* puts it) that men feared the thunderbolts of the gods, their intervention in the course of nature and human affairs, and the punishments of afterlife in the pagan religion. Before Epicurus taught the mortality of the soul and the atomic character of all things—including the mind and its thinking—"human life," says Lucretius, "Lay foully grovelling on earth, weighed down/By grim Religion. . . . [O]ur darkneses of mind/Must be dispelled . . . by insight into nature, and a scheme/Of systematic contemplation" (*The Way Things Are*, in GBWW, Vol. 11).

We read in the *Syntopicon* (GBWW, Vol. 2): "Except for Lucretius, the triumph of philosophy over religion does not seem to be central to ancient conceptions of philosophy's contribution to the mind and life of man. In the pagan world, religious belief is either combined with philosophy to constitute the worship of the gods, which seems to be Plato's view in the *Laws*; or it represents

the superstitions of the ignorant as opposed to the sophistication of the educated. Gibbon [in his *Decline and Fall of the Roman Empire* (GBWW, Vols. 37 and 38)] describes the rift between religion and philosophy not as a matter of intellectual controversy, but as a division of society into classes lacking or having the benefits of education—or, what is the same in the ancient world, instruction in philosophy.

“But in the medieval world, the distinction between philosophy and religion seems to be essential to the consideration of the nature and value of philosophy. The importance of the distinction appears alike in the great books of the Christian tradition and in the great writings of the Islamic and Jewish cultures—in Augustine and Aquinas, Avicenna, Averroës, and Maimonides—though the problem of philosophy’s relation to religion and theology may be quite differently solved by each. In all three religious communities secular learning and sacred doctrine are set apart by their origin—the one from the efforts of human reason, the other from the word of God as revealed to the faithful. Even when it is held in highest esteem as the best achievement of secular learning, philosophy is for the most part regarded as inferior to the teachings of religion.”

The reason is obvious: the medieval culture of Europe was unified by religious faith. Before the Dark Ages fell upon Europe a great burst of light appeared in the person of Augustine (whose *Confessions* and *City of God* we read in Vol. 16 of *Great Books of the Western World*). The next volume in *Great Books of the Western World* is written eight hundred years later—the formidable *Summa Theologica* of Thomas Aquinas. In the interval between them, and until the renaissance of classical learning long after Aquinas, philosophy (like all other manifestations of the ancient Mediterranean civilization) was preserved by the Church and by churchmen. St. Augustine is one of the Fathers of the Christian Church, St. Thomas the “holy doctor” and his *Summa* the thirteenth-century capstone of the Middle Ages.

No one denies that these two towering figures were great philosophers; nor that they were first of all men of religious faith.

In Augustine’s view (according to the *Syntopicon*) philosophy “can . . . be dispensed with in all the major concerns of knowledge, love, or action. But Augustine does not argue that it should therefore be discarded. ‘If those who are called philosophers,’ he says, ‘and especially the Platonists, have said aught that is true and in harmony

with our faith, we are not only not to shrink from it, but to claim it for our own use from those who have unlawful possession of it,' even as the spoils of the Egyptians belong to the Jews."

The *Syntopicon* continues: "Though Augustine and Aquinas conceive the relation of faith and reason differently, they seem to share a conception of philosophy as the handmaiden of theology when faith seeks understanding. For Aquinas this does not appear to imply lack of dignity or even the loss of a certain autonomy on the part of philosophy. On the contrary, so highly does he regard the demonstrations of Aristotle, whom he calls 'the philosopher,' that he opens the *Summa Theologica* with the question 'Whether, besides the philosophical sciences, any further doctrine is required.'

"He answers that 'it was necessary for the salvation of man that certain truths which exceed human reason should be made known to him by divine revelation. Even as regards those truths about God which human reason can investigate, it was necessary that man be taught by a divine revelation. For the truth about God, such as reason can know it, would only be known by a few, and that after a long time, and with the admixture of many errors; whereas man's whole salvation, which is in God, depends upon the knowledge of this truth . . .'" (GBWW, Vol. 2).

### *Two Kind of Theology*

Thus the need of the "sacred science," theology. But here it is necessary to make the classical division of theology itself—a division which the modern skeptics deny or, more often, ignore. Theology has two branches—the dogmatic and the natural. Dogma is based upon the revelation of the Scriptures. God does not argue with Moses, or try to prove the validity of the Ten Commandments; he says, "Thou shalt" and "Thou shalt not"; he is laying down the Law. So, too, Christ's ever-repeated phrase, "*I say unto you . . .*" is the voice of authority which neither reasons nor appeals to reason (however "reasonable" or "unreasonable" the commandments may be). Moses and Christ are not philosophers.

Dogmatic theology is the explication of the articles of faith; it belongs wholly to religion proper, and draws upon reason only to reach conclusions from premises established by the Word of God. But natural theology rests wholly upon reason. It may serve faith; in any case, reason must reach the same conclusions as faith (though

it may not reach so far) if faith is taken to be true; in the religious view, faith and the *power* of reason both proceed from God, Who, being perfect, is without falsehood or contradiction. But the problems of natural theology are in no sense whatever dogmatic. They are independent of religion, and they are studied and argued by men of all religions and of none.

Whoever wants to see natural theology in operation should open the *Summa Theologica* to page 12d (GBWW, Vol. 18) and study the short passage which begins with the celebrated words, "*I answer that*, the existence of God can be proved in five ways." The famous "five proofs" are all of them drawn from reason alone, and, indeed, they draw most heavily upon the thinking of the great Greek pagan, Aristotle. They are not all of them easy to comprehend at every point—far from it—and some of them are subject of philosophical attack. But in no respect does any one of them at any step rely upon revelation or faith. And Henry Adams, in his essay on Aquinas (Vol. 10), expounding on the great struggle between theology and science, points out that "the quality that rouses most surprise in Thomism is its astonishingly scientific method."

As philosophy attacks theology, so science attacks philosophy; and on the same ground, namely, that it cannot demonstrate its procedures or verify its conclusions in the way that the natural sciences do. The phrase "armchair philosophy" makes the point; without the laboratory and its controlled experimentation and demonstration *in action* no knowledge is really binding upon the reason, and no claim to knowledge can be validated. The ancient and medieval scientists called themselves philosophers, but the giants of modern science—beginning with Galileo, Newton, Huygens, and, in the eighteenth century, Lavoisier and Fourier—made the distinction of calling their work "experimental philosophy."

"In this phrase," according to the *Syntopicon* (GBWW, Vol. 2), "lies the root of the distinction between philosophy and science as that distinction is generally understood by writers since the 18th century. The word 'experimental' applied to philosophy signifies a radical difference in the method of inquiry and even in the objects to be investigated, for certain objects can be known only by experimental or empirical research. Kant appears to be the first (in the great books at least) to make a sharp separation between the investigation of either nature or mind by what he calls 'empirical' as opposed to 'rational' methods. He still uses the name 'science' for

both sorts of investigation, but he appears to restrict 'philosophy' to the latter—the pure, the *a priori*, the rational sciences.

"Kant's innovations in vocabulary plainly announce the separation of philosophy from mathematics and experimental science, which is only intimated by earlier modern writers. . . . The final step is taken in the 19th century when the word 'science' is restricted to mathematics and to such knowledge of nature, man, and society as can be obtained by the methods of experimental or empirical research. William James, for example, stresses the fact that he is trying to expound psychology as one of the natural sciences, and to that end he tries to separate the problems which are capable of empirical investigation from those which belong to philosophical speculation. For Freud that separation is an accomplished fact, and one which leaves to philosophy no problem that can be solved by science.

"According to Freud, 'it is inadmissible to declare that science is one field of human intellectual activity, and that religion and philosophy are others, at least as valuable, and that science has no business to interfere with the other two.' On the contrary, Freud thinks it is right for scientific research to look 'on the whole field of human activity as its own,' and to criticize the unscientific formulations of philosophy. The trouble with philosophy is that 'it behaves itself as if it were a science . . . but it parts company with science, in that it clings to the illusion that it can produce a complete and coherent picture of the universe.' It is this illusion which science continually punctures, since, in Freud's opinion, 'that picture must needs fall to pieces with every new advance in our knowledge.'"

It is questionable whether the nineteenth-century scientist who said that he "never saw a soul in a test tube" would accept either James's psychology or Freud's psychoanalysis as science; but it is clear that he would accept neither theology *nor* philosophy. So, too, the atheist of our own time, observing, as did the Soviet cosmonaut Titov, that he "saw no God or angels" during his orbits of the earth may find himself drawn all the way back to the outright materialism of the ancient Roman Lucretius, who, though his view of the world was not as sophisticated as the modern physicist's, believed that the universe and everything in it could be explained by the constitution and motion of atoms. The denial of the existence in humans—or anywhere else—of the *immaterial* leads ineluctably to the denial not only of the Greek or Christian ideas of soul, but also of the



concept of the existence of mind apart from brain cells and central nervous system.

### *Mind Looks at Itself*

The age-old effort to comprehend the mind and catch it “red-handed” in the act of thinking has resulted in some of the most penetrating inquiry of both philosophers and, in modern times, psychologists. In *The Principles of Human Knowledge* (GBWW, Vol. 33), the eighteenth-century English philosopher Berkeley staunchly refuses to concede that there is *any* question that the mind cannot answer. “I am inclined to think,” he says, “that the far greater part . . . of those difficulties which have . . . blocked up the way to knowledge, are entirely owing to ourselves—that we have first raised a dust and then complain we cannot see.” But Berkeley’s optimism has not been justified—at least not yet. We are still asking, two hundred years later, what the mind is and how it works.

Modern psychology, particularly in America, though it may not have advanced the inquiry, has produced an approach to it that had not previously been emphasized, in either ancient or modern Europe. “The Americans,” the *Encyclopædia Britannica* says, “were bound to be practical and functional, to see mind in terms of its use for the survival of the organism in the struggle of the race for existence and in the social competition of the individual for success.” Hence in the United States, at the end of the nineteenth century, there emerged a functional—or “is-for”—view of the human mind.

This view, which first appears in William James’s *The Principles of Psychology* (GBWW, Vol. 53) is the basis of pragmatism, the philosophy which appears in his writings (in Vols. 7 and 10 of this set and in full in GBWW, Vol. 55). But its most famous exponent is the late John Dewey, whose influence on American philosophy was almost as great as his “progressive” influence in education.

Dewey does not ask what the mind *is*; he asks what it is *for*. Thinking, he asserts, is a process that appears in response to one’s need to make a more adequate adjustment to the environment. It is aimed at straightening out tangles in the achievement of goals. Mankind wants something, and the activity of the mind is directed at getting it. The value of thinking lies in the fact that it makes action possible. “There is,” says Dewey (“The Process of Thought,” Vol. 10), “a challenge to understanding only when there is either a

desired consequence for which means have to be found by inquiry, or things . . . are presented under conditions where reflection is required to see what consequences can be effected by their use."

It is our desire to get what we want that underlies philosophy and all philosophical systems, says James: "Pretend what we may, the whole man within us is at work when we form our philosophical opinions. Intellect, will, taste, and passion cooperate just as they do in practical affairs; and lucky it is if the passion be not something as petty as a love of personal conquest over the philosopher across the way. . . . It is almost incredible," he goes on to say, "that men who are themselves working philosophers should pretend that any philosophy can be, or ever has been, constructed without the help of personal preference, belief, or divination. How have they succeeded in so stultifying their sense for the living facts of human nature as not to perceive that every philosopher, or man of science either, whose initiative counts for anything in the evolution of thought, has taken his stand on a sort of dumb conviction that the truth must lie in one direction rather than another . . . ?" (*The Sentiment of Rationality*, Vol. 10).

This view that intellectual objectivity is impossible would be familiar to the great philosophers of earlier times and equally to the natural scientists of our own day. A nuclear physicist might object to being told that he has "taken his stand on a sort of dumb conviction." Yet there is a sense in which philosophy long ago posited something analogous to the "dumb conviction" as the indispensable first step in thinking, and that is in regard to first principles. First principles, or statements of ultimate ends, are classically the starting points of all thought. And from Aristotle's argument that first principles are apprehended intuitively to Mill's assertion that no first principle can be proved, philosophers ancient and modern have maintained that these foundations of reasoning are not to be discovered by the reasoning process.

Whence, then, come first principles? What is meant by "intuition," a term commonly held in contempt? Is it the same in everyone, or different from society to society (or even from individual to individual)? Traditionally philosophy has taken the view that it proceeds from *natural law*—not to be confused with the laws which govern the physical universe. Natural law (which theology also recognizes) is thought to be inherent in the mind of every person. One—anyone anywhere—has but to consult reason to discover, at

once, or intuitively, the principles of the natural law and the ends to which life is directed. The natural law is what each of us is, so to say, born knowing.

Is it sufficient without human law? No; human law is required in society to explicate it, to spell out the natural law in terms of the varied and complicated circumstances of society. Is it sufficient without faith? The believer would say No, insofar as we are directed to an end beyond nature, but natural theology would say that it is sufficient for this life.

When the authors of *The Declaration of Independence* speak of “the separate and equal station to which the laws of nature . . . entitle” a people (Vol. 6), they are referring to the natural law, not to the “laws of nature” by which the physical universe seems to operate. What is the relation between these laws of nature and the natural law? Ralph Waldo Emerson’s essay on *Nature*—perhaps his most famous piece of work—is published in Volume 10 of this set. In it Emerson sees man and everything he is and does to be a part of nature. “If,” he says, “we consider how much we are nature’s, we need not be superstitious about towns, as if that terrific or benefic force did not find us there also, and fashion cities. Nature, who made the mason, made the house. . . . A man does not tie his shoe without recognizing laws which bind the farthest regions of nature. . . .” J. S. Mill, in his essay by the same name (also in Volume 10), disagrees. Nature is reckless. Nature is cruel. Nature is the enemy, frustrating our best efforts, and to follow it would be irrational, wasteful, and immoral. Almost everything that makes life endurable is a work of art; nature must be rejected as the measure of right and good because “the course of natural phenomena being replete with everything which when committed by human beings is most worthy of abhorrence, anyone who endeavoured in his actions to imitate the natural course of things would be universally seen and acknowledged to be the wickedest of men.”

### *Rx: Consult the Heart*

But what we have created with our arts—above all, with those arts we nowadays call science—we fear will destroy us. And even if it does not destroy us, we feel ourselves being engulfed by it. The urge to “get away from it all” overwhelms every sensitive person from time to time. William James, commenting on the “modern me-

chanico-physical philosophy of which we are all so proud, because it includes the nebular cosmogony, the kinetic theory of heat and gases, etc., etc.," laments that, "The sentimental facts and relations are butchered at a blow" (*Principles of Psychology*, in GBWW, Vol. 53). And he adds: "Science can tell us what exists; but to compare the *worths*, both of what exists and what does not exist, we must consult not science, but what Pascal calls our heart. Science herself consults her heart when she lays it down that the infinite ascertainment of fact and correction of false belief are the supreme goods for man" (*The Will to Believe*, Vol. 10 in this set).

But where—and what—is this "heart" that we must consult instead of science when we ask about the worth of things? Is it philosophy? Religion? What? It is easy to speak of the heart, and James shows us that even scientists find their first principles there; but to bring the mind to bear upon it, even to locate it intellectually, is less easy. If the laws of nature (which science investigates in order to achieve its mastery of nature) do not disclose the "heart" to us, what does? Is it the anciently accepted—and more often rejected today—natural law which reason reveals to him "who will but consult it"? Is the nature of mankind something entirely other than the nature of the physical universe? Is the secret of life locked up in it beyond the power of anything more scientific than intuition?

In his *Ethics of Belief* (Vol. 10), W. K. Clifford refuses to accept these indemonstrables. He is not satisfied with James's "heart," and he protests that, "It is wrong in all cases to believe on insufficient evidence; and where it is presumption to doubt and to investigate, there it is worse than presumption to believe." He says "It [belief] is desecrated when given to unproved and unquestioned statements, for the solace and private pleasure of the believer; to add a tinsel splendour to the plain straight road of our life and display a bright mirage beyond it; or even to drown the common sorrows of our kind by a self-deception which allows them not only to cast down, but also to degrade us."

But how are we to live, when the things we are able to know on "sufficient evidence" are inadequate to our happiness? Whither shall we turn to meet our needs in this life?

Philosophy has always called us back to ourselves, to the study and knowledge of our own natures, and to the law of life which we discover there. Noting that "all men plume themselves on the improvement of society, and no man improves," Emerson, in his

passionate essay on *Self-Reliance* (Vol. 10), summons the individual to “learn to detect and watch that gleam of light which flashes across his mind from within . . .” He who does—and he only—will be a man. But to be a man, Emerson insists, is to be a nonconformist to society: “To be great is to be misunderstood.”

There is something of the ancient Stoic philosophy in this acceptance of self even if it means rejection by the world. Plutarch (*Contentment*, Vol. 10) points out that whatever may happen to a person is largely beyond that person’s control; but how he reacts to what happens is within his own power: “Fortune can infect a man with sickness, take his money away, malign him to his countrymen or a tyrant; but she cannot make a good and virile and high-spirited man a poltroon or mean-spirited or ignoble or envious.” And the most stoical of all the Stoics, Epictetus, declares that, “You can be unconquerable if you enter into no combat in which it is not in your own power to conquer” (*The Enchiridion*, Vol. 10).

Is this the way to live—or is it the counsel of escape from the challenge of life? Epicurus, in his *Letter to Menoeceus* (Vol. 10), reveals how close to Stoicism is the Epicurean doctrine that pleasure is the end of life. For pleasure here involves, above all, one’s freeing oneself from desire for external things: “Independence of desire we think a great good—not that we may at all times enjoy but a few things, but that, if we do not possess many, we may enjoy the few in the genuine persuasion that those have the sweetest pleasure in luxury who least need it, and that all that is natural is easy to be obtained, but that which is superfluous is hard.”

Here the serenity which Plutarch counsels seems to be the ultimate goal and the key to successful living. Philosophy appears in its role of consolation and solace which Clifford disdains, enabling us to accept life rather, perhaps, than to live. But Santayana, in his essay on Goethe (Vol. 10), finds another moral entirely in *Faust*: “To live, to live just as we do, that—if we could only realize it—is the purpose and the crown of living.” So, too, Walter Pater in “The Art of Life” (Vol. 10): “Not the fruit of experience, but experience itself, is the end. . . . To burn always with this hard, gemlike flame, to maintain this ecstasy, is success in life.” The service of philosophy to the human spirit, he adds, “is to rouse, to startle it to a life of constant and eager observation.”

However philosophy may serve the human spirit—or whether it serves it at all—the fact is that we are all philosophers. Our

philosophy may be good or bad, profound or nonsensical, useful or useless, but we cannot help asking the questions *it* asks: What and who am I? What is life for and how should I live it? What is right and what is wrong? What are my rights and duties toward others? What is happiness, and how is it to be pursued, obtained, and secured? In a word, we all philosophize, and philosophy, unlike the so-called “exact” sciences, deals with all the commonplace problems of everyone’s life. In this sense every good book we read, every painting, every sunset, every symphony is philosophical: It says something to us about the questions we cannot help asking.

We are all philosophers and, it may be, theologians. We may not know it; we may not like it; we may call ourselves agnostics (know-nothings) or atheists (disbelievers); but whether we affirm or deny God’s existence, or say that we simply don’t know, we are saying something about a theological subject. Willingly or unwillingly, wittingly or unwittingly, we are moving in the realm of natural theology. Are we all dogmatists, too? Believers? The atheist *believes* that there is no God. The motorist driving at high speed *believes* that there won’t be a blowout. The scientist *believes* that it is good to know.

But there are things none of us know “for sure,” and other things we cannot know at all. The future is hidden from us, and prediction and prophecy fail. We plan—and catastrophe (or a stroke of good fortune) smashes our plan to smithereens. Today’s sixteen-year-old is old enough to know how radically different the world is today from what we thought it would be, *intended* it to be, at, say, the end of World War II. And it would be a reckless person indeed who was ready to predict with confidence what the world will be like a year from now.

### *Of Youth and Age*

Amid the uncertainties of life, this much is certain: Whoever lives long enough will grow old. This too: Whoever grows old will first grow older.

What follows from this succession of obvious certainties is the commonsense conclusion that we should prepare ourselves for all of life, and not just for that part that passes fastest.

It is not *impossible* to form new mental habits in middle life, or even in old age; but it is an achievement of note, an exception.



On the other hand, we all know of a person whose mental powers, developed in youth, were more acute than ever in their eighties and even in their nineties—from Sophocles in the fourth century B.C. to Justice Oliver Wendell Holmes in our own time. Sophocles must have been ninety, when, according to Cicero in his *On Old Age* (Vol. 10), “his sons brought him into court to get a judicial decision depriving him of the management of his property on the ground of weak intellect. . . . Thereupon the old poet is said to have read to the judges the play he had on hand and had just composed—*Oedipus Coloneus* [*Oedipus at Colonus*, GBWW, Vol. 4]—and to have asked them whether they thought that the work of a man of weak intellect. After the reading he was acquitted by the jury.”

What we all want is a satisfying life. Assuming a modest economic sufficiency, one who is happy (or as happy as one may be expected to be in this life) is everywhere esteemed rich, and one who is unhappy poor. Nor have the philosophers dismissed wealth, power, or fame as the condition of human happiness simply because these goods are unworthy, but, rather, because they are achieved and lost by chance, because they depend on others for their achievement and loss, and because, like the pleasures of the moment, they are transient.

When, then, we think of happiness over a whole life and ask ourselves what course we should take in youth that will be most likely to produce it, the wisdom of the ages commends to us the path of Socrates, who in his old age was sent to his death by an Athens whose chief glory he is today. While his trial, imprisonment, and execution are set forth in those three magic dialogues of Plato, the *Apology*, the *Crito*, and the *Phaedo* (GBWW, Vol. 6), another of his contemporaries, Xenophon, tells us (“The Character of Socrates,” Vol. 6) of a conversation the great philosopher held with his friend Hermogenes just before the trial:

“When Meletus had actually formulated his indictment,” Hermogenes told Xenophon, “Socrates talked freely in my presence, but made no reference to the case. I told him that he ought to be thinking about his defence. His first remark was, ‘Don’t you think that I have been preparing for it all my life?’ And when I asked him how, he said that he had been constantly occupied in the consideration of right and wrong, and in doing what was right and avoiding what was wrong, which he regarded as the best preparation for a defence. Then I said, ‘Don’t you see, Socrates, that the juries in our courts are apt to be misled by argument, so that they often put the

innocent to death, and acquit the guilty?’ ‘Ah, yes, Hermogenes,’ he answered, ‘but when I did try to think out my defence to the jury, the deity at once resisted,’ ‘Strange words,’ said I; and he, ‘Do you think it strange, if it seems better to God that I die now? Don’t you see that to this day I never would acknowledge that any man had lived a better or a pleasanter life than I? For they live best, I think, who strive best to become as good as possible: and the pleasant life is theirs who are conscious that they are growing in goodness.’”

There may be those who think that Socrates was wrong—or who live as if they did—but there are few who want to argue the point with him. Most of us, rather, as we grow older, spend our time putting the blame on others—or on bad luck—for our failure to live as he did and enjoy as pleasant a life. But the abiding pleasure of a whole life is not entirely in our stars, but in ourselves. There are none of us so persistently ridden by misfortune that we have not had the occasion, again and again, to choose freely this fork in the road or that one, to resist or to yield, to say “Yes” or “No” and affect our own fates accordingly.

To most people the last years of life, says Cicero in his *On Old Age* (Vol. 10), “are so hateful that they declare themselves under a weight heavier than Aetna.” He points out the contradiction that old age is something “to which all wish to attain, and at which all grumble when attained,” and examines the contradiction in the form of a dialogue, the most beautiful ever written on the subject, between the great Marcus Cato as an old man and two of his younger friends who come to inquire what the end of life is like. Jonathan Swift, in his *Resolutions when I Come to Be Old* (Vol. 7), means “Not to be peevish, or morose, or suspicious” but at the end of his resolutions indicates that he is likely to be all of them.

Cicero, however, does not find Cato unhappy. The great Roman’s secret of happiness in old age is simply that people “keep their minds active and fully employed,” thus retaining the power of their intellects. Reminding his young friends that the aged Solon grew old “daily learning something new,” he asks them which of the two they would rather have given to them—the bodily strength of Milo, who stepped into the Olympics carrying a live ox on his shoulders, or intellectual strength like that of Pythagoras.

## *Of Death*

There is one more certainty in life—the absolute of all absolutes—and that is death. This one certainty overrides our lives from the first time we have seen a sparrow, or a worm, that doesn't move no matter how we prod it. But we do not know what it is to die—nor do we know if we shall know even at the moment of death—nor what it is to be dead. What little we know of death is physiological: the dust returneth to dust. For the rest, we believe. We are, we must be, dogmatists, however we try to escape.

And death colors our view of life—and more than colors it. It forms it. It lies at the very center of all our philosophy. It tells us some of the answers to some of the hardest questions philosophy asks. It tells us—as Sir Thomas Browne says—of our “vanity, feeding the wind, and folly.” In his deathless dissertation on death (“Immortality,” from *Urn-Burial*, Vol. 10), this seventeenth-century doctor-philosopher-theologian celebrates the futility of monuments and of man's every effort to be great, in life no less than in memory. Those who would build themselves monuments would be well advised to live according to the precepts of philosophy: Had the builders of their own mausoleums “made as good provisions for their names as they have done for their relics, they had not so grossly erred in the art of perpetuation. . . . Happy are they whom privacy makes innocent, who deal so with men in this world that they are not afraid to meet them in the next, who, when they die, make no commotion among the dead.”

Browne's notable essay will ring strange in youthful ears. It is a classic contribution to the literature of melancholy, and youth is more properly addicted to mirth, adventure, success, and the stars. So philosophy is hard to “sell” to young people; but it is young people above all who have the courage to confront it, and to be undismayed by the questions that are hardest to answer. The key to philosophy is nothing more than this: since every child philosophizes, youth is not a moment too soon to enter the company of the great philosophers and partake of the banquet they spread before us.

## VI

### The Endless Journey

In *The Republic*, Plato outlines an ideal system of education. Here is the timetable: up until the age of twenty, music and gymnastics, for the development of a useful body and sharpened sensibilities; between twenty and thirty, the liberal arts, grammar, rhetoric, logic, and especially mathematics, for the training of a disciplined mind, a mind skilled in the operations of learning and thinking; between thirty and fifty, a period devoted to the world's work, engagement in the various activities of civic life, experience of the pains and frustrations of practical problems, personal and public; and then, finally, at fifty, return to the academy for ten years of the study of philosophy. Then—and only then—is anyone fit to govern the state!

Plato's scheme is as Utopian now as it was in his day. It nevertheless makes the point that there is no way to rush maturity; understanding in its deepest sense, of things both theoretical and practical, requires the long, hard experience that the years alone provide.

To say that a young man or woman is intellectually mature is only to say that the mind well-disciplined and self-disciplined is as perfect an instrument for operating on the materials of thought as it ever will be. But the materials are not yet available, nor can they be made available, by theoretical procedures or by imitations of real life.

The problems that confront older persons are more complex than those of youth; and the consequences of their decisions are more far-reaching. The young adult can choose wrongly and rectify an error; life still lies ahead. The older adult has a harder time rectifying errors and "starting over," for too much of life is over; the price has risen; and others are profoundly affected by our failures and successes.

There is something poignant about understanding; the deeper it sinks itself into our lives the sadder we are, thinking of the good use we might have made of it had we had it earlier. Poignant, too, is the effort of the old to impress their understanding on the young, for the young are unable to comprehend it; intellectually, yes; emotionally,

no. Adventure beckons us when we are young, reflection upon adventure enlightens us later on. Without adventure, human progress would be impossible; without reflection it might be disastrous.

The thinking of great writers does more than elevate our own. It throws a light on our own experiences and our own lives that inspires us. What we learn, as experience and reflection accumulate, is to examine ourselves; and it is with self-examination that the way to wisdom is hewn. Wisdom does not come packaged nor does another person's wisdom attach itself to us uninvited. Neither do we put it on all at once like a suit of clothes. Rather it grows as we grow, organically. The cross-examination to which the great books submit us has a friendly, not a punitive, purpose: to lead us to cross-examine ourselves and to test our own thinking.

This is education. And in this sense it may be said without qualification that only adults can become educated. Young people fresh from school or college do not know that they do not know. How could they? Have they not spent ten or fifteen years doing nothing but learning? Have they not had the benefit of the best schools, the best teachers—even, for argument's sake, the best books? If there were anything important to teach them, would not a first-class school system have found it out "by this time"? The older person cannot resist smiling—nor can the young person ten or twenty years afterward.

Here is the paradox of our existence. The soil which education requires—maturity—is never ready for it. To be mature is to have finished growth; a mature apple is a ripe apple. Its maturity lasts, so to say, for a moment. Before that moment it was green; after that moment it begins to die. When does a human being reach that perfect and evanescent state of his development?

The mature person is one, strictly, who has as nearly as possible become ripe, the adult potentialities fully developed. But some people are cut off at eighty or ninety by physical death while they are still maturing. The growth of a Sophocles or a Holmes, who are still at work when the end comes, is far from finished when death interrupts it. People who stop growing intellectually and spiritually at thirty or forty are as mature as they will ever be, however long they live. But they have not really grown up, for they are satisfied with less than they might have. We spend our adult lives, then, approaching maturity. We never reach it. Strictly speaking, the mature person has never existed.

"It is better," says John Stuart Mill, "to be a human being dissatisfied than a pig satisfied . . . And if the fool, or the pig, are of a different opinion, it is because they only know their own side of the question. The other party to the comparison knows both sides."

It may be objected, Mill goes on, "that many who begin with youthful enthusiasm for everything noble, as they advance in years sink into indolence and selfishness. But I do not believe that those who undergo this very common change, voluntarily choose the lower description of pleasures in preference to the higher. I believe that before they devote themselves exclusively to the one, they have already become incapable of the other. Capacity for the nobler feelings is in most natures a very tender plant, easily killed, not only by hostile influences, but by mere want of sustenance; and in the majority of young persons it speedily dies away if the occupations to which their position in life has devoted them, and the society into which it has thrown them, are not favourable to keeping that higher capacity in exercise" (*Utilitarianism*, in GBWW, Vol. 40). The dissatisfied person, in other words, is the one who is continuously maturing, one who has embarked on a journey without an end.

We never fully grow up, but we must continue to try to. The earlier the habit of reading good books is formed, the sooner it becomes habitual. It enables us even in youth, and all the more so as we go on in years, to be at home in the world of clear thinking and exalted imagination. A schooled and skilled people is a free people in the fullest sense only when it is a thinking people. The societies of the West, America above all, are not distinctively contemplative; they are societies of great action whose triumphs of discovery, invention, and production have changed the face of the earth. Now they must turn, not to the stars, but to themselves, to make of life a rich experience and of the world a livable place. If anything is clear to us today, it is that the rising generation will have to think, and to think hard and straight.

Neither the random romping of a child, nor the porcine satisfaction of a pig, nor yet the dreadful monotony of an empty adulthood will serve ourselves or the family of man. What will serve both is the constant employment of our highest faculties, at once assuaging and aggravating the divine discontent of the thinker. So far may human happiness extend over the whole of a long life. This set is published with the faith that all human beings, of whatever age, can achieve that happiness, and in the hope that they will.



# Syntopical Guide

---

As its name implies, this guide to the contents of *Gateway to the Great Books* is based on the *Syntopicon*, which comprises Volumes 1 and 2 of *Great Books of the Western World*.

The *Syntopicon* serves the readers of the Great Books in a number of ways. It contains 102 essays introducing readers to the great ideas as these are discussed in the Great Books. It contains lists of additional readings on each of the 102 great ideas. It provides readers with useful bibliographical information. But what it does principally is to enable them, on any subject of special interest, to read *in* the Great Books in a way that relates what various authors have to say on the subject. This mode of reading is quite different from reading a single book *through*. Without the *Syntopicon*, it would be impossible to do this kind of syntopical reading, for unless you had already read through the whole set, not once, but many times, you could not even begin to assemble all the related passages in the Great Books on a particular topic.

The Syntopical Guide to *Gateway to the Great Books* is a similar device, enabling readers to do another kind of syntopical reading. For any particular selection in this set which happens to interest you, the Syntopical Guide directs you to other related selections in *Gateway*; it recommends the reading of related sections or passages in *Great Books of the Western World*; and it relates all these selections in *Gateway* and passages in Great Books to the great ideas, or, more strictly, to certain topics under the great ideas which happen to be major themes in the particular selection with which the reader began.

The Syntopical Guide thus provides directions for reading *in* this set of books before one has read the whole set *through*. It does more than that for the person who also has *Great Books of the Western*

*World* on his shelves. It makes it possible to go from each selection in Gateway to the most germane of related passages in Great Books.

Anyone who examines the Syntopical Guide will quickly see why this set is a gateway to the great books; anyone who uses the Syntopical Guide will have opened the gates. It is the key—and one that is quite easy to turn.

In Section I of the Introduction, on ways of reading, some rules are recommended. It is there suggested that the active reading of a work requires us to ask—and try to answer—four questions about it: (1) What is the piece about? What is it trying to say? (2) How does it say what it is trying to say? (3) Is it true in whole or part? What reasons do we have for disagreeing with it? (4) What of it? What meaning does it have for us? (See page 5, above.) In addition, a whole series of rules are proposed for reading any piece of literature, whether narrative or expository, in a number of ways—analytically, interpretatively, and critically. (See pp. 8–14, above.) All these rules or recommendations serve the reader well when the aim is to read one book or one piece of writing as thoroughly as possible—but *by itself and in isolation from other books or pieces of writing*. Good readers, however, usually have one further question in mind, a question which goes beyond the four questions proposed in the Introduction. They ask themselves how the particular piece that they are reading is related to other pieces of writing. Or, to put the question another way, they want to know what other pieces of writing deal with the same general themes—themes which are central in the piece they are reading now.

*The Syntopical Guide answers this question for them, at least so far as two large sets of books are concerned, comprising in all more than 650 works. The rules proposed earlier give the reader guidance on how to read a single work, whereas the Syntopical Guide shows how to read not just one but two large collections of works.*

To do this, the Syntopical Guide has been organized in the following manner. It lists in alphabetical order each of the authors who has one or more writings in Gateway. It thus provides an alphabetical index, by authors' names, to the contents of this set. (The endpapers, to be found in each volume of the set, indicate the contents of the several volumes by listing the names of the authors in the order in which they appear in that volume.)

The authors' names constitute what we shall call the main entries in the Syntopical Guide. There are 133 of them. The operative units

of the Guide are more numerous, for they are constituted by the one or more works of each author included in this set.

For example, in the case of Charles Darwin, one selection—his *Autobiography*—constitutes the syntopical unit. In the case of Ralph Waldo Emerson, there are four such units, *i.e.*, one for each of the four of his essays included in this set: *Thoreau*, *Nature*, *Self-Reliance*, and *Montaigne; or, the Skeptic*. In the case of David Hume, there also happen to be four units, but one of these units comprises three essays which are grouped together because they all deal with the same general themes; thus here the four syntopical units are as follows: (1) *Of the Standard of Taste*; (2) *Of Refinement in the Arts*; (3) *Of Money*, *Of the Balance of Trade*, and *Of Taxes*; (4) *Of the Study of History*. Wherever two or more selections, whether singly or grouped, constitute distinct syntopical units under a main entry (*i.e.*, a particular author), the units are placed in an order that corresponds to the order in which the several selections appear in the volumes of this set.

So much for the overall structure of the Syntopical Guide—its 133 main entries (one for each author) and the one or more syntopical units under each of these. Now let us turn to the structure of the syntopical units, of which there are 214. Each of these is divided into three principal parts. The first part carries the heading SUGGESTED READINGS IN THE *Syntopicon*; the second part, the heading RELATED AUTHORS AND WORKS IN *Great Books of the Western World*; the third part, the heading RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*. In certain instances, there is a fourth heading, which usually consists of a reference to other works by the author in question when these are included in *Great Books of the Western World*. For example, in the case of Darwin, this fourth heading reads “For other works by Darwin in *Great Books of the Western World*, see Vol. 49.” And when a selection in *Gateway* deals with an author in *Great Books*, this fourth heading refers to the works of the latter. For example, in the case of Macaulay’s essay on Machiavelli, the fourth heading reads “For Machiavelli’s *The Prince* in *Great Books of the Western World*, see Vol. 21.”

The fourth heading needs no further explanation, but something more must be said about the three principal headings of each syntopical unit. Let us take these up in the order in which they occur.

(1) SUGGESTED READINGS IN THE *Syntopicon*. Here the subordinate entries consist of the names of one or more of the great ideas, concerning each of which there is a separate chapter in the *Syntopicon*. The great ideas referred to are listed in the alphabetical order in which they appear in the *Syntopicon*. In every case, the reference to a great idea is followed by the citation of the volume in the *Syntopicon* where that great idea is treated.

For example, an entry may read as follows: "CUSTOM AND CONVENTION, Vol. 1." The opening section in each chapter of the *Syntopicon* consists of an essay on the great idea that is the subject of that chapter, giving an account of its meanings, its development, and the major issues or problems that have been discussed. *If you own a Syntopicon it is strongly recommended that you read the essays on whatever ideas are cited under the first heading in the syntopical unit with which you happen to be dealing.*

In most cases, but not always, the citation of a chapter in the *Syntopicon* is followed by reference to one or more topics that are especially of interest to the reader in connection with the work in Gateway under consideration. For example, in the case of Darwin's *Autobiography*, the user of the Syntopical Guide will find a reference that runs as follows:

EVOLUTION, Vol. 1 especially

Topic 5: The facts of evolution: evidences bearing on the history of life on earth

The user will also find a reference which involves two or more topics, as follows:

SCIENCE, Vol. 2, especially

Topic 2*b*: The comparison of science with poetry and history

Topic 5*a*: The role of experience; observation and experiment

The one or more topics referred to in each case will be found in that section of a *Syntopicon* chapter which is called "*OUTLINE OF TOPICS*." This always immediately follows the essay with which the chapter opens. It in turn is immediately followed by a section called "*REFERENCES*." Here owners of the *Syntopicon* will again find the particular topics to which they have been referred, but now under each topic are listed references to the relevant passages in *Great*

*Books of the Western World*. Hence they can look up for themselves passages in Great Books that are related to the selection in Gateway in which they happen to be interested; and they can do this in the light of the topic under which these passages are assembled.

Readers of Gateway who do not own a *Syntopicon* cannot, of course, make the aforementioned use of these references to the great ideas and topics under them; but they should not therefore dismiss them entirely. They have considerable significance, inasmuch as they indicate the principal themes or subjects being discussed or treated in the Gateway selection under consideration. In addition, they control the content of the next two parts of the syntopical unit. The related authors or works in *Great Books of the Western World* or in *Gateway to the Great Books* are related to the Gateway selection under consideration precisely because they are relevant to the same general themes or subjects—those indicated by the ideas and topics cited under the first principal heading of each syntopical unit.

(2) RELATED AUTHORS AND WORKS IN *Great Books of the Western World*. Here the subordinate entries consist of references to authors in the Great Books set, listed in the order in which they appear in that set, according to volume number. In addition to giving the number of the volume in which the author appears, the reference always gives the title of the work by the author who is being referred to. Sometimes the whole work is cited, but more frequently the reference is to a relatively short passage or series of passages. Where the work as a whole is cited, the reference is simply to the volume number; but where a short passage is cited, the reference will sometimes give the part of the work from which it is taken as well as the volume number. The following examples represent three different typical styles of reference:

- (i) Shakespeare, Vol. 24, *Romeo and Juliet*  
(which is a reference to the whole play)
- (ii) Plato, Vol. 6, *Apology*  
(which is a reference to one of the dialogues)
- (iii) Lucretius, Vol. 11, *The Way Things Are*, Bk. I and Bk. II  
(which is a reference to two passages in the work)

(3) RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*. Here the subordinate entries consist of references to authors in the Gateway set, listed in alphabetical order—the order in which they appear in the Syntopical Guide. As contrasted with the refer-

ences above to related authors in the Great Books set, most of which cite relatively short passages rather than whole works, the references to related authors in the Gateway set always cite the whole selection as it appears in Gateway.

Readers of Gateway who also own Great Books will be able to make use of the references given under the first and second headings. For them, the second heading supplements the first in the following fashion.

The references given under the second heading recommend works or passages in the Great Books set which, in the judgment of the editors, are most germane to the selection in Gateway under consideration; *i.e.*, they are works or passages which are most relevant to the ideas or topics treated in that Gateway selection. Under the first heading, those same ideas or topics are cited. Readers who look up all the passages in the Great Books cited under the ideas and topics mentioned will have undertaken the fullest possible exploration of related passages, and will necessarily have found passages varying widely in degree of relevance, not just the ones that are most germane.

Thus the entries under the first heading provide readers with a way of making the fullest possible exploration of related passages in the Great Books set, whereas the entries under the second heading enable them to confine themselves to the most relevant of related passages, selected by the editors. The latter entries are clearly not meant to be exhaustive. Readers who wish to make a more exhaustive exploration of related passages in Great Books can do so by using the *Syntopicon* with the guidance of the entries under the first heading.

So much for readers who own both sets. We have already pointed out the significance of the first heading for readers who have only *Gateway to the Great Books* (see page 96, above). For such readers, the second heading has only the minimum utility of calling to their attention, for later study, related authors and works in Great Books. So far as further syntopical reading is concerned, it is the entries under the third heading which are of maximum utility at once; for, by using them, readers can turn from the selection in Gateway that they are reading to other related selections in this set.

A syntopical reading of the contents of Gateway is, of course, not the only way to read this set. Another way, which many readers may prefer, is suggested elsewhere—dipping in here and there, accord-



ing to one's individual taste or fancy. There is still another way of reading the materials here contained: Start with the easiest or most readable selections and go on, in progressive stages of reading, to more and more difficult ones.

For those who wish to proceed in this latter fashion, the Plan of Graded Reading (set forth in the Appendix, which follows the Syntopical Guide) lists the selections in Gateway in an order that roughly corresponds to ascending grades of difficulty. This Plan enables the individual to pursue an organized course of readings in this set.

It differs from the Syntopical Guide in that it recommends the reading of whole works, one after another, *without regard* to their special relevance to one another (though the Plan does group the readings in Gateway according to the type of literature to which they belong); whereas, in contrast, the Syntopical Guide recommends the reading of related works *without regard* to their level of difficulty.

## HENRY ADAMS, 1838–1918

### “The United States in 1800”

from *History of the United States of America*

Vol. 6, pages [322–359](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

DEMOCRACY, Vol. 1, especially

Topic 2: The derogation of democracy: the anarchic tendency of freedom and equality

LABOR, Vol. 1, especially

Topic 7f: The relation of economic to political freedom: economic democracy

LIBERTY, Vol. 1, especially

Topic 6a: The historical significance of freedom: stages in the realization of freedom; the beginning and end of the historical process

PROGRESS, Vol. 2, especially

Topic 1: The idea of progress in the philosophy of history

Topic 6: Intellectual or cultural progress: its sources and impediments; the analogy of cultural progress to biological evolution

STATE, Vol. 2, especially

Topic 4: The physical foundations of society: the geographic and biologic conditions of the state

Topic 9a: Commerce and trade between states: commercial rivalries and trade agreements; free trade and tariffs

WEALTH, Vol. 2, especially

Topic 3: The production of wealth in the political community

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bk. VIII

Smith, Vol. 36, *Wealth of Nations*, Bk. IV, Chap. I

*Articles of Confederation*, Vol. 40

Hamilton, Madison, Jay, Vol. 40, *Federalist*, Nos. 13–14

Hegel, Vol. 43, *Philosophy of Right*, Third Part; *Philosophy of History*, Fourth Part

Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part II, Chaps. 7–8

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Calhoun, “[Concurrent Majority](#),” Vol. 7

Crèvecoeur, “[Making of Americans](#),” Vol. 6

Franklin, [Proposals Relating to the Education of Youth in Pennsylvania](#), Vol. 6

Great Documents, [Virginia Declaration of Rights](#); [Declaration of Independence](#), Vol. 6

Guizot, “[Civilization](#),” Vol. 6

Jefferson, [First Inaugural Address](#), Vol. 6

Lincoln, [Address at Cooper Institute](#), Vol. 6

Tocqueville, “[Observations on American Life and Government](#),” Vol. 6

Washington, [Farewell Address](#), Vol. 6

*St. Thomas Aquinas*

Vol. 10, pages [422–450](#)

SUGGESTED READINGS IN THE *Syntopicon*

GOD, Vol. 1, especially

Topic 2b: The evidences and proofs of God’s existence

Topic 5a: God as first and as exemplar cause: the relation of divine to natural causation

Topic 5g: God’s will: divine choice

MIND, Vol. 2, especially

Topic 2a: The immateriality of mind: mind as an immaterial principle, a spiritual substance, or as an incorporeal power functioning without a bodily organ

WILL, Vol. 2, especially

Topic 4a: The relation of the divine will and intellect

Topic 6b: The distinction between the will's freedom of exercise and the will's freedom of choice

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aquinas, Vol. 17, *Summa Theologica*, First Part, Q 1–11

Dante, Vol. 19, *Divine Comedy*, Paradise, Cantos I, X–XII, XXXIII

Montaigne, Vol. 23, *Apology for Raymond Sebond*

Descartes, Vol. 28, *Meditation III*

Spinoza, Vol. 28, *Ethics*, Part I

Pascal, Vol. 30, *Pensées*, Sect. IV, VII, VIII

Locke, Vol. 33, *Essay Concerning Human Understanding*, Bk. II, Chaps. XXI, XXIII

Hume, Vol. 33, *Enquiry Concerning Human Understanding*, Sect. XI

Freud, Vol. 54, *New Introductory Lectures on Psycho-Analysis*, Lecture 35

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Clifford, *Ethics of Belief*, Vol. 10

Eliot, T. S., *Dante*, Vol. 5

Emerson, *Nature*, Vol. 10

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3

Mill, J. S., *Nature*, Vol. 10

Singer, *Spinoza of Market Street*, Vol. 3

Tolstoy, *Three Hermits*, Vol. 3

For Aquinas' *Summa Theologica* in *Great Books of the Western World*, see Vols. 17–18

## SHERWOOD ANDERSON, 1876–1941

### *I'm a Fool*

Vol. 2, pages [511–520](#)

SUGGESTED READINGS IN THE *Syntopicon*

CUSTOM AND CONVENTION, Vol. 1, especially

Topic 5b: The effect of custom on the training and character of men

Topic 7d: The influence of custom on the liberty of the individual: the force of discipline

DESIRE, Vol. 1, especially

Topic 2b: The objects of desire: the good and the pleasant

Topic 2c: Desire as a cause of action: motivation, purpose, ambition; voluntariness

HAPPINESS, Vol. 1, especially

Topic 2b(5): The importance of friendship and love for happiness

TRUTH, Vol. 2, especially

Topic 8c: Truth and falsehood in relation to love and friendship: the pleasant and the unpleasant truth

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Symposium*

Montaigne, Vol. 23, *Of giving the lie*

Shakespeare, Vol. 24, *Much Ado About Nothing; As You Like It*

Pascal, Vol. 30, *Pensées*, Sect. II

Melville, Vol. 48, *Moby Dick*, Chap. 10

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anonymous, *Aucassin and Nicolette*, Vol. 2

Apuleius, "Cupid and Psyche," Vol. 3

Balzac, *Passion in the Desert*, Vol. 3

Bunin, *Gentleman from San Francisco*, Vol. 3

Conrad, *Youth*, Vol. 2

Dostoevsky, *White Nights*, Vol. 3

Eliot, G., *Lifted Veil*, Vol. 3

Galsworthy, *Apple-Tree*, Vol. 3

Plutarch, *Of Bashfulness*, Vol. 7

Turgenev, *First Love*, Vol. 3

ANONYMOUS, c. early 13th century

*Aucassin and Nicolette*

Vol. 2, pages 523–551

SUGGESTED READINGS IN THE *Syntopicon*

ETERNITY, Vol. 1, especially

Topic 4d: The eternity of Heaven and Hell: everlasting life and death

Topic 5: The knowledge and imagery of eternity

LOVE, Vol. 1, especially

Topic 1e: The intensity and power of love: its increase or decrease; its constructive or destructive force

Topic 2c: Romantic, chivalric, and courtly love: the idealization and supremacy of the beloved

POETRY, Vol. 2, especially

Topic 1: The nature of poetry: its distinction from other arts

Topic 6a: The expression of emotion in poetry

Topic 7d: Spectacle and song in drama

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plotinus, Vol. 11, *Third Ennead*, Seventh Tractate

Dante, Vol. 19, *Divine Comedy*, Paradiso, Canto II

Chaucer, Vol. 19, *Troilus and Criseyde*, Bk. II

Shakespeare, Vol. 24, *Romeo and Juliet*

Milton, Vol. 29, *Balm LXXXVII; Paradise Lost*, Bk. III

Huizinga, Vol. 58, *Waning of the Middle Ages*, Chaps. IV–VI

Joyce, Vol. 59, *Portrait of the Artist as a Young Man*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2

Apuleius, “*Cupid and Psyche*,” Vol. 3

Bacon, *Of Love*, Vol. 10

Bunin, *Gentleman from San Francisco*, Vol. 3

Chekhov, *Darling*, Vol. 3; *Cherry Orchard*, Vol. 4

Dostoevsky, *White Nights*, Vol. 3

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3

Galsworthy, *Apple-Tree*, Vol. 3

Hawthorne, *Rappaccini's Daughter*, Vol. 3

Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10

Schiller, *On Simple and Sentimental Poetry*, Vol. 5

Turgenev, *First Love*, Vol. 3

LUCIUS APULEIUS, fl. 2nd century A.D.

“Cupid and Psyche”

from *The Golden Ass*

Vol. 3, pages [197–212](#)

SUGGESTED READINGS IN THE *Syntopicon*

BEAUTY, Vol. 1, especially

Topic 3: Beauty in relation to desire and love, as object or cause

Topic 4: Beauty and ugliness in relation to pleasure and pain or good and evil

GOD, Vol. 1, especially

Topic 1a: The nature and existence of the gods

Topic 1c: The intervention of the gods in the affairs of men: their judgment of the deserts of men

LOVE, Vol. 1, especially

Topic 1*d*: The aims and objects of love

Topic 1*e*: The intensity and power of love: its increase or decrease; its constructive or destructive force

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Cratylus*; *Symposium*

Virgil, Vol. 12, *Aeneid*, Bk. IV

Dante, Vol. 19, *Divine Comedy*, Inferno, Canto V

Chaucer, Vol. 19, *Troilus and Criseyde*

Shakespeare, Vol. 24, *Romeo and Juliet*

Freud, Vol. 54, *On Narcissism*; *The Ego and the Id*

Mann, Vol. 59, *Death in Venice*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2

Anonymous, *Aucassin and Nicolette*, Vol. 2

Bacon, *Of Beauty*, Vol. 5; *Of Love*, Vol. 10

Balzac, *Passion in the Desert*, Vol. 3

Dostoevsky, *White Nights*, Vol. 3

Galsworthy, *Apple-Tree*, Vol. 3

Hawthorne, *Rappaccini's Daughter*, Vol. 3

Pater, "Art of Life," Vol. 10

Turgenev, *First Love*, Vol. 3

## MATTHEW ARNOLD, 1822–1888

### *The Study of Poetry*

Vol. 5, pages 19–41

SUGGESTED READINGS IN THE *Syntopicon*

POETRY, Vol. 2, especially

Topic 2: The origin and development of poetry: the materials of myth and legend

Topic 5*b*: Poetry contrasted with history and philosophy: the dispraise and defense of the poet

Topic 8*a*(2): Poetic truth: verisimilitude or plausibility; the possible, the probable, and the necessary

TRUTH, Vol. 2, especially

Topic 4*b*: Truth in science and poetry: the truth of fact and the truth of fiction



RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 8, *On Poetics*  
 Montaigne, Vol. 23, *Of books*  
 Cervantes, Vol. 27, *Don Quixote*, Part One, Chaps. 32, 47–50  
 Bacon, Vol. 28, *Advancement of Learning*, Second Book  
 Descartes, Vol. 28, *Discourse on Method*, Part I  
 Kant, Vol. 39, *Critique of Judgement*, First Part, Sect. I, Bk. II  
 James, W., Vol. 53, *Principles of Psychology*, Chap. XXI  
 Shaw, Vol. 59, *Saint Joan*, Preface

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Beauty*, Vol. 5; *Of Truth*, Vol. 10  
 De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5  
 Eliot, T. S., *Dante; Tradition and the Individual Talent*, Vol. 5  
 Hazlitt, *My First Acquaintance with Poets; Of Persons One Would Wish to Have Seen*, Vol. 5  
 Johnson, *Preface to Shakespeare*, Vol. 5  
 Lamb, *Sanity of True Genius*, Vol. 5  
 Mill, J. S., “Childhood and Youth,” Vol. 6  
 Pater, “Art of Life,” Vol. 10  
 Sainte-Beuve, *What Is a Classic?*, Vol. 5  
 Santayana, *Lucretius; Goethe’s Faust*, Vol. 10  
 Schiller, *On Simple and Sentimental Poetry*, Vol. 5  
 Schopenhauer, *On Style*, Vol. 5  
 Shelley, *Defence of Poetry*, Vol. 5  
 Whitman, *Preface to Leaves of Grass*, Vol. 5  
 Woolf, *How Should One Read a Book?*, Vol. 5

*Sweetness and Light*

Vol. 5, pages 42–61

SUGGESTED READINGS IN THE *Syntopicon*

- BEAUTY, Vol. 1, especially  
     Topic 1a: The beautiful and the good: beauty as a kind of fitness or order  
 PROGRESS, Vol. 2, especially  
     Topic 1b: Optimism or meliorism: the doctrine of human perfectibility  
     Topic 6: Intellectual or cultural progress: its sources and impediments; the analogy of cultural progress to biological evolution  
 VIRTUE AND VICE, Vol. 2, especially  
     Topic 4d(4): The influence on moral character of poetry, music, and other arts: the guidance of history and example

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Symposium*  
 Cervantes, Vol. 27, *Don Quixote*, Part One, Chaps. 47–50  
 Bacon, Vol. 28, *Advancement of Learning*  
 Rousseau, Vol. 35, *Discourse on the Origin of Inequality*, First Part  
 Kant, Vol. 39, *Critique of Judgement*, First Part, Sect. I, Bk. II  
 Huizinga, Vol. 58, *Waning of the Middle Ages*, Chaps. VIII–X

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Beauty*, Vol. 5  
 Chekhov, *Darling*, Vol. 3  
 Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5  
 Epictetus, *Enchiridion*, Vol. 10  
 Erskine, *Moral Obligation to Be Intelligent*, Vol. 10  
 Guizot, “*Civilization*,” Vol. 6  
 Hume, *Of the Standard of Taste*, Vol. 5  
 Pater, “*Art of Life*,” Vol. 10  
 Ruskin, *Idealist’s Arraignment of the Age*, Vol. 7  
 Sainte-Beuve, *What Is a Classic?*, Vol. 5  
 Shelley, *Defence of Poetry*, Vol. 5  
 Tolstoy, *What Men Live By*, Vol. 3  
 Voltaire, “*English Men and Ideas*,” Vol. 7  
 Whitman, *Preface to Leaves of Grass*, Vol. 5

## SIR FRANCIS BACON, 1561–1626

*Of Beauty*

Vol. 5, page [94](#)

SUGGESTED READINGS IN THE *Syntopicon*

- BEAUTY, Vol. 1, especially  
   Topic 1a: The beautiful and the good: beauty as a kind of fitness or order  
   Topic 1c: The elements of beauty: unity, proportion, clarity  
 TRUTH, Vol. 2, especially  
   Topic 1c: The relation of truth, goodness, and beauty

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Phaedrus*  
 Plotinus, Vol. 11, *First Ennead*, Sixth Tractate  
 Aquinas, Vol. 17, *Summa Theologica*, First Part, Q 5, Art. 4; Part I–II, Q 27, Art. 1

Pascal, Vol. 30, *Pensées*, Sect. I

Kant, Vol. 39, *Critique of Judgement*, First Part, Sect. I, Bk. I

Joyce, Vol. 59, *Portrait of the Artist as a Young Man*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Apuleius, “Cupid and Psyche,” Vol. 3

Arnold, *Study of Poetry; Sweetness and Light*, Vol. 5

De Quincey, *On the Knocking at the Gate in Macbeth*, Vol. 5

Fabre, *Laboratory of the Open Fields*, Vol. 8

Hume, *Of the Standard of Taste*, Vol. 5

Pater, “Art of Life,” Vol. 10

Schopenhauer, *On the Comparative Place of Interest and Beauty in Works of Art*, Vol. 5

*Of Discourse*

Vol. 5, pages 95–96

SUGGESTED READINGS IN THE *Syntopicon*

DIALECTIC, Vol. 1, especially

Topic 2b(2): The technique of question and answer

OPINION, Vol. 2, especially

Topic 2c: Reasoning and argument concerning matters of opinion: comparison of demonstration and persuasion, principles and assumptions, axioms and postulates

RHETORIC, Vol. 2, especially

Topic 2a: The devices of rhetoric: figures of speech; the extension and contraction of discourse

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bks. VI–VII

Aristotle, Vol. 7, *Topics*, Bk. VIII; Vol. 8, *Rhetoric*, Bk. I, Chaps. 1–2; Bk. II, Chaps. 18–26

Montaigne, Vol. 23, *Of the art of discussion*

Bacon, Vol. 28, *Advancement of Learning*, Second Book

Mill, J. S., Vol. 40, *On Liberty*, Chap. 2

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Dewey, “Process of Thought,” Vol. 10

Dickens, “Full and Faithful Report of the Memorable Trial of Bardell against Pickwick,” Vol. 2

Kipling, *Mowgli’s Brothers*, Vol. 2

Mill, J. S., “Childhood and Youth,” Vol. 6

Tolstoy, *Three Hermits*, Vol. 3

Voltaire, “Philosophy of Common Sense,” Vol. 10

*Of Studies*

Vol. 5, pages 97–98

SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 1, especially

Topic 5c: The nature of learning: its several modes

MIND, Vol. 2, especially

Topic 1a(3): The functioning of intellect: the acts of understanding, judgment, and reasoning

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bks. VI–VII

Aquinas, Vol. 17, *Summa Theologica*, First Part, Q 85, Art. 1–Q 87, Art. 3

Montaigne, Vol. 23, *Of books*

Bacon, Vol. 28, *Advancement of Learning*, First Book

Descartes, Vol. 28, *Rules for the Direction of the Mind*, Rules VIII–XII; *Discourse on Method*, Part I

Dewey, Vol. 55, *Experience and Education*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5

Erskine, *Moral Obligation to Be Intelligent*, Vol. 10

Franklin, *Proposals Relating to the Education of Youth in Pennsylvania*, Vol. 6

Mill, J. S., “*Childhood and Youth*,” Vol. 6

Saint-Beuve, *What Is a Classic?*, Vol. 5

Schopenhauer, *On Some Forms of Literature*, Vol. 5; *On Education*, Vol. 7

Tolstoy, *Three Hermits*, Vol. 3

Woolf, *How Should One Read a Book?*, Vol. 5

*Of Youth and Age*

Vol. 7, pages 3–4

SUGGESTED READINGS IN THE *Syntopicon*

FAMILY, Vol. 1, especially

Topic 6c: The condition of immaturity

Topic 6e: The initiation of children into adult life

MAN, Vol. 2, especially

Topic 6c: The ages of man: infancy, youth, maturity, senescence; generational conflict

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bks. I, VI, VII

- Aristotle, Vol. 7, *On the Soul*, Bk. I, Chap. 4; Vol. 8, *Nicomachean Ethics*, Bk. I, Chap. 4; Bk. VI, Chap. 8; *Politics*, Bk. VII, Chap. 13; Bk. VIII, Chap. 7; *Rhetoric*, Bk. II, Chaps. 12–16
- Montaigne, Vol. 23, *Of age; All things have their season; On some verses of Virgil*
- Shakespeare, Vol. 24, *As You Like It*, Act II, Scene VII; Vol. 25, *King Lear*, especially Act I, Scene I
- Swift, Vol. 34, *Gulliver's Travels*, Part III, Chap. X
- Hamilton, Madison, Jay, Vol. 40; *Federalist*, No. 79
- Boswell, Vol. 41, *Life of Samuel Johnson*
- Twain, Vol. 48, *Adventures of Huckleberry Finn*
- Tolstoy, Vol. 51, *War and Peace*, Bk. 8, Chaps. II–IV; Bk. 13, Chap. XVII
- Ibsen, Vol. 52, *Wild Duck*
- James, W., Vol. 53, *Principles of Psychology*, Chaps. XI, XV, XXIV

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Cicero, *On Old Age*, Vol. 10
- Conrad, *Youth*, Vol. 2
- Galsworthy, *Apple-Tree*, Vol. 3
- Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10
- Lamb, *Dream Children*, Vol. 5
- Mill, J. S., “*Childhood and Youth*,” Vol. 6
- Plutarch, *Of Bashfulness*, Vol. 7; *Contentment*, Vol. 10
- Singer, *Spinoza of Market Street*, Vol. 3
- Swift, *Resolutions When I Come to be Old*, Vol. 7
- Turgenev, *First Love*, Vol. 3

*Of Parents and Children*

*Of Marriage and Single Life*

Vol. 7, pages 5–8

SUGGESTED READINGS IN THE *Syntopicon*

FAMILY, Vol. 1, especially

- Topic 4: The institution of marriage: its nature and purpose
- Topic 4c: Matrimony and celibacy
- Topic 6: Parents and children: fatherhood, motherhood
- Topic 6a: The desire for offspring: the birthrate
- Topic 7c: Patterns of friendship in the extended family
- Topic 8: Historical observations on the institution of marriage and the family

LOVE, Vol. 1, especially

- Topic 2b(4): Patterns of love and friendship in the family
- Topic 2d: Conjugal love: its sexual, fraternal, and romantic components

VIRTUE AND VICE, Vol. 2, especially

Topic 4d(1): The influence of parental authority on the formation of character

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bk. V

Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. VIII, Chaps. 7–14; *Politics*, Bk. VII, Chaps. 16–17

Chaucer, Vol. 19, *Canterbury Tales*, Wife of Bath's Prologue; Merchant's Prologue; Epilogue to the Merchant's Tale

Rabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. I, Chaps. 1–11; Bk. II, Chap. 8; Bk. III, Chaps. 9–49; Bk. IV, Chap. 9

Montaigne, Vol. 23, *Of the affection of fathers for their children*; *On some verses of Virgil*

Shakespeare, Vol. 24, *King Henry IV*, First Part, Act III, Scene II; Vol. 25, *King Lear*

Molière, Vol. 31, *School for Wives*

Locke, Vol. 33, *Concerning Civil Government*, Chap. VI

Tolstoy, Vol. 51, *War and Peace*, Bk. 3, Chaps. I–VI; First Epilogue, Chaps. V–XVI

Dostoevsky, Vol. 52, *Brothers Karamazov*, Part I, Bk. I; Bk. II, Chap. 6; Bk. III, Chap. 9; Part II, Bk. IV, Chap. 2; Part III, Bk. VIII, Chap. 4; Part IV, Bk. XI, Chaps. 7–8; Bk. XII

Freud, Vol. 54, *New Introductory Lectures on Psycho-Analysis*, Lecture 33

Woolf, Vol. 60, *To the Lighthouse*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Chekhov, *Darling*, Vol. 3

Dickens, “[Full and Faithful Report of the Memorable Trial of Bardell against Pickwick](#),” Vol. 2

Dinesen, *Sorrow-Acre*, Vol. 3

Eliot, G., *Lifted Veil*, Vol. 3

Galsworthy, *Apple-Tree*, Vol. 3

Hawthorne, *Rappaccini's Daughter*, Vol. 3

Lawrence, *Rocking-Horse Winner*, Vol. 3

Mill, J. S., “[Childhood and Youth](#),” Vol. 6

Molière, *Doctor in Spite of Himself*, Vol. 4

Synge, *Riders to the Sea*, Vol. 4

Turgenev, *First Love*, Vol. 3

*Of Great Place*

Vol. 7, pages [9–11](#)



SUGGESTED READINGS IN THE *Syntopicon*

## HONOR, Vol. 1, especially

Topic 2: Honor and fame in the life of the individual

Topic 2*b*: Honor as an object of desire and as a factor in virtue and happiness: flattery, imitation, or emulation

Topic 3: The social realization of honor and fame

Topic 3*b*: The conditions of honor or fame and the causes of dishonor or infamy

Topic 5*a*: Honor as a motivation of heroism

## STATE, Vol. 2, especially

Topic 8: The functions of the statesman, king, or prince

Topic 8*b*: The qualities or virtues necessary for the good statesman or king

Topic 8*e*: The advantages and disadvantages of participation in political life

## VIRTUE AND VICE, Vol. 2, especially

Topic 7*d*: The virtues which constitute the good or successful ruler: the vices associated with the possession of power

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Seventh Letter*

Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. IV, Chap. 4

Epictetus, Vol. 11, *Discourses*, Bk. I, Chaps. 19, 21

Aurelius, Vol. 11, *Meditations*, Bk. I

Machiavelli, Vol. 21, *Prince*, Chaps. XV–XXV

Montaigne, Vol. 23, *Of glory; Of the disadvantage of greatness*

Shakespeare, Vol. 24, *King Richard II*; *King Henry IV*, First Part; *King*

*Henry V*, Act IV, Scene I; *Julius Caesar*, Act III, Scene II

Tolstoy, Vol. 51, *War and Peace*, Bk. 3, Chap. XIX; Bk. 6, Chaps. IV–VI,

XVIII; Bk. 9, Chap. I; First Epilogue, Chaps. I–IV

Weber, Vol. 58, *Essays in Sociology*, Chap. IV

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Carlyle, *Hero as King*, Vol. 6

Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6

James, W., *Great Men and Their Environment*, Vol. 7

La Bruyère, *Characters*, Vol. 6

Long, *Power within Us*, Vol. 6

Macaulay, *Machiavelli*, Vol. 7

O'Neill, *Emperor Jones*, Vol. 4

Plutarch, *Contentment*, Vol. 10

Shaw, *Man of Destiny*, Vol. 4

Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6

Washington, *Farewell Address*, Vol. 6

## *Of Seditions and Troubles*

Vol. 7, pages 12–17

### SUGGESTED READINGS IN THE *Syntopicon*

ARISTOCRACY, Vol. 1, especially

Topic 3: The causes of degeneration or instability in aristocracies:  
aristocracy and revolution

CONSTITUTION, Vol. 1, especially

Topic 7: The preservation of constitutions: factors tending toward  
their dissolution

OLIGARCHY, Vol. 2, especially

Topic 3: The instability of oligarchic government

REVOLUTION, Vol. 2, especially

Topic 1b: The definition of treason or sedition: the revolutionist as  
a treasonable conspirator

Topic 3b: Ways of retaining power: the suppression and subver-  
sion of revolutions by tyrants, despots, and totalitarian  
states

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Thucydides, Vol. 5, *History of the Peloponnesian War*, Bk. III, Chap. IX

Plato, Vol. 6, *Republic*, Bks. VIII–IX

Aristotle, Vol. 8, *Politics*, Bk. V

Machiavelli, Vol. 21, *Prince*, Chaps. VIII, XXVI

Hobbes, Vol. 21, *Leviathan*, Part II, Chaps. 29–30

Shakespeare, Vol. 24, *King Richard II*; *Julius Caesar*; Vol. 25,  
*Coriolanus*

Locke, Vol. 33, *Concerning Civil Government*, Chaps. XVI–XIX

Hamilton, Madison, Jay, Vol. 40, *Federalist*, Nos. 9–10

Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part II, Chap. 10

Marx and Engels, Vol. 50, *Manifesto of the Communist Party*

Tolstoy, Vol. 51, *War and Peace*, First Epilogue, Chap. XIV

Orwell, Vol. 60, *Animal Farm*

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Burke, *Letter to the Sheriffs of Bristol*, Vol. 7

Hugo, “*Battle with the Cannon*,” Vol. 2

Lincoln, *Address at Cooper Institute*; *First Inaugural Address*; *Letter to  
Horace Greeley*; *Gettysburg Address*, Vol. 6

Macaulay, *Machiavelli*, Vol. 7

O’Neill, *Emperor Jones*, Vol. 4

Paine, “*Call to Patriots—December 23, 1776*,” Vol. 6

Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6

Thoreau, *Plea for Captain John Brown*, Vol. 6

- Washington, *Circular Letter to the Governors of All the States on Disbanding the Army*; *Farewell Address*, Vol. 6  
 Whitman, *Death of Abraham Lincoln*, Vol. 6

### *Of Custom and Education*

Vol. 7, pages 18–19

#### SUGGESTED READINGS IN THE *Syntopicon*

CUSTOM AND CONVENTION, Vol. 1, especially

Topic 2: The origin, development, and transmission of customs

Topic 5*b*: The effect of custom on the training and character of men

Topic 7*d*: The influence of custom on the liberty of the individual: the force of discipline

Topic 8: Custom in relation to order and progress: the factors of tradition and invention

EDUCATION, Vol. 1, especially

Topic 4*c*: The role of the state in moral education: law, custom, public opinion

GOOD AND EVIL, Vol. 1, especially

Topic 6*d*: The possibility of moral knowledge: the subjectivity or conventionality of judgments of good and evil

HABIT, Vol. 1, especially

Topic 6: The force of habit in human life

Topic 7: The social significance of habit: habit in relation to law

LAW, Vol. 1, especially

Topic 5*f*: The relation of positive law to custom

VIRTUE AND VICE, Vol. 2, especially

Topic 4*d*(3): The guidance of laws and customs: the limits of positive law with respect to commanding virtue and prohibiting vice

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bks. II–III

Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. II, Chaps. 1–4; Bk. X, Chap. 9; *Politics*, Bk. VII, Chap. 13–Bk. VIII, Chap. 7

Augustine, Vol. 16, *Confessions*, Bk. I

Aquinas, Vol. 18, *Summa Theologica*, Part I–II, Q 97, Art. 3

Montaigne, Vol. 23, *Of custom*; *Of cannibals*; *Of practice*; *Of cruelty*; *Of virtue*

Descartes, Vol. 28, *Discourse on Method*, Parts I, II, III

Spinoza, Vol. 28, *Ethics*, Part I, Appendix

Mill, J. S., Vol. 40, *On Liberty*, Chap. 3

Nietzsche, Vol. 43, *Beyond Good and Evil*, Part Five  
 Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part I, Chap. 2  
 James, W., Vol. 53, *Principles of Psychology*, Chap. IV  
 Freud, Vol. 54, *Civilization and Its Discontents*, Chap. VIII  
 Dewey, Vol. 55, *Experience and Education*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Butler, “[Customs and Opinions of the Erewhonians](#),” Vol. 2  
 Faraday, *Observations on Mental Education*, Vol. 7  
 Kipling, *Mowgli's Brothers*, Vol. 2  
 Mill, J. S., “[Childhood and Youth](#),” Vol. 6  
 Pater, “[Art of Life](#),” Vol. 10  
 Schopenhauer, *On Education*, Vol. 7  
 Swift, *Essay on Modern Education*, Vol. 7  
 Twain, “[Learning the River](#),” Vol. 6

*Of Followers and Friends*

Vol. 7, pages [20–21](#)

SUGGESTED READINGS IN THE *Syntopicon*

HONOR, Vol. 1, especially

Topic 4c: Honor as a political technique: the uses of praise, prestige, public opinion

JUSTICE, Vol. 1, especially

Topic 9e: The just distribution of honors, ranks, offices, suffrage

LOVE, Vol. 1, especially

Topic 2b(3): The types of friendship: friendships based on utility, pleasure, or virtue

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Lysis*

Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. VIII, Chaps. 2–8; Bk. VIII, Chap. 13

Machiavelli, Vol. 21, *Prince*, Chaps. XVII, XXI–XXII

Montaigne, Vol. 23, *Of honorary awards*

Shakespeare, Vol. 25, *King Lear*, Act III

Gibbon, Vol. 38, *Decline and Fall of the Roman Empire*, Chap. LIII

Weber, Vol. 58, *Essays in Sociology*, Chap. VII

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Cicero, *On Friendship*, Vol. 10

La Bruyère, *Characters*, Vol. 6

Maupassant, *Two Friends*, Vol. 2

Molière, *Misanthrope*, Vol. 4

Sheridan, *School for Scandal*, Vol. 4

*Of Usury*

Vol. 7, pages 22–24

SUGGESTED READINGS IN THE *Syntopicon*

JUSTICE, Vol. 1, especially

Topic 8*d*: Justice and the use of money: usury and interest rates

WEALTH, Vol. 2, especially

Topic 5*e*: The rate of interest on money: factors that determine the rate of interest; the effect of interest rates on the economy; the condemnation of usuryTopic 6*d*(1): The distinction of profit from rent, interest, and wagesRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Aristotle, Vol. 8, *Politics*, Bk. I, Chaps. 9–10Shakespeare, Vol. 24, *Merchant of Venice*, Act I, Scene IIIPascal, Vol. 30, *Provincial Letters*, Letter VIIISmith, Vol. 36, *Wealth of Nations*, Bk. I, Chap. IXMarx, Vol. 50, *Capital*, Part VIII, Chap. XXXIKeynes, Vol. 57, *General Theory of Employment, Interest and Money*, Chaps. 13–14, 23RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Hume, *Of Money*, Vol. 7*Of Riches*

Vol. 7, pages 25–27

SUGGESTED READINGS IN THE *Syntopicon*

HAPPINESS, Vol. 1, especially

Topic 2*b*(1): The contribution of the goods of fortune to happiness: wealth, health, longevity

JUSTICE, Vol. 1, especially

Topic 8*d*: Justice and the use of money: usury and interest rates

NATURE, Vol. 2, especially

Topic 5*b*: Natural inclinations and natural needs with respect to property and wealth

NECESSITY AND CONTINGENCY, Vol. 2, especially

Topic 5*e*: Economic necessities or luxuries

VIRTUE AND VICE, Vol. 2, especially

Topic 6*c*: The relation of virtue to wealth: the religious basis of economic behavior; the work ethic

WEALTH, Vol. 2, especially

Topic 10: The moral aspects of wealth and poverty

Topic 10a: The nature of wealth as a good: its place in the order of goods and its relation to happiness

Topic 10c: Temperance and intemperance with respect to wealth: liberality, magnificence, miserliness, avarice; the corrupting influence of excessive wealth

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristophanes, Vol. 4, *Wealth*

Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. IV, Chaps. 1–2; *Politics*, Bk. I, Chaps. 9–12

Montaigne, Vol. 23, *That the taste of good and evil depends in large part on the opinion we have of them*

Pascal, Vol. 30, *Provincial Letters*, Letter XII

Molière, Vol. 31, *Miser*

Dickens, Vol. 47, *Little Dorrit*, Bk. I, Chaps. 33–36; Bk. II, Chap. 13

Marx and Engels, Vol. 50, *Manifesto of the Communist Party*, Chap. II

Tolstoy, Vol. 51, *War and Peace*, Book 14, Chap. XII

Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. V, Chap. 5; Bk. VI, Chap. 3

Veblen, Vol. 57, *Theory of the Leisure Class*, Chaps. 1–7

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bunin, *Gentleman from San Francisco*, Vol. 3

Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3

Hume, *Of Money*, Vol. 7

La Bruyère, *Characters*, Vol. 6

Lawrence, *Rocking-Horse Winner*, Vol. 3

Pushkin, *Queen of Spades*, Vol. 3

Twain, *Man That Corrupted Hadleyburg*, Vol. 2

*The Sphinx*

Vol. 8, pages 2–4

SUGGESTED READINGS IN THE *Syntopicon*

KNOWLEDGE, Vol. 1, especially

Topic 2: Man's natural desire and power to know

Topic 8: The use and value of knowledge

MAN, Vol. 2, especially

Topic 2b: The sciences of human nature: anthropology and psychology; ethnography and ethnology; rational and empirical psychology; experimental and clinical psychology

Topic 10c: Man as an integral part of the universe: his station in the cosmos

REASONING, Vol. 2, especially



Topic 5*b*: Scientific reasoning: the theory of demonstration  
SCIENCE, Vol. 2, especially

Topic 1*b*: Science as the discipline of experimental inquiry and  
the organization of experimental knowledge: the sci-  
entific spirit

Topic 3: The relation of science to action and production

Topic 4: The nature of scientific knowledge

Topic 7: The evaluation of science

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 4, *Oedipus the King*

Descartes, Vol. 28, *Discourse on Method*, Part VI

Kant, Vol. 39, *Critique of Pure Reason*

Goethe, Vol. 45, *Faust*, Part One

Weber, Vol. 58, *Essays in Sociology*, Chap. V

Lévi-Strauss, Vol. 58, *Structural Anthropology*, Introduction; Chap. XVII

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Campbell, *Measurement*, Vol. 9

Emerson, *Nature*, Vol. 10

Guizot, “*Civilization*” Vol. 6

Mill, J. S., *Nature*, Vol. 10

Tyndall, “*Michael Faraday*,” Vol. 8

## *Of Truth*

Vol. 10, pages 346–347

SUGGESTED READINGS IN THE *Syntopicon*

TRUTH, Vol. 2, especially

Topic 4*b*: Truth in science and poetry: the truth of fact and the  
truth of fiction

Topic 8*a*: Prevarication and perjury: the injustice of lying or  
bearing false witness

Topic 8*e*: The love of truth and the duty to seek it: the moral  
distinction between the sophist and the philosopher;  
martyrdom to the truth

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Protagoras*

Aristotle, Vol. 7, *Metaphysics*, Bk. IV, Chaps. 4–8; Vol. 8, *On Poetics*,  
Chaps. 24–26

Aquinas, Vol. 17, *Summa Theologica*, First Part, Q 16

Montaigne, Vol. 23, *Of liars; It is folly to measure the true and false by  
our own capacity; Of giving the lie; Of the useful and the honorable*

Pascal, Vol. 30, *Provincial Letters*, Letter XV

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Anderson, *I'm a Fool*, Vol. 2  
 Arnold, *Study of Poetry*, Vol. 5  
 Campanella, "Arguments for and against Galileo," Vol. 8  
 Clifford, *Ethics of Belief*, Vol. 10  
 Emerson, *Montaigne; or, the Skeptic*, Vol. 10  
 James, W., *Will to Believe*, Vol. 10  
 Melville, *Billy Budd*, Vol. 3  
 Sheridan, *School for Scandal*, Vol. 4  
 Twain, *Man That Corrupted Hadleyburg*, Vol. 2  
 Voltaire, "Philosophy of Common Sense," Vol. 10

*Of Death*

Vol. 10, pages 348–349

SUGGESTED READINGS IN THE *Syntopicon*

- IMMORTALITY, Vol. 1, especially  
 Topic 1: The desire for immortality: the fear of death  
 LIFE AND DEATH, Vol. 1, especially  
 Topic 7: The causes and occurrence of death: the transition from life to death; homicide  
 Topic 8d: The fear of death: the attitude of the hero, the philosopher, the poet, the martyr

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Sophocles, Vol. 4, *Oedipus at Colonus*; *Antigone*  
 Plato, Vol. 6, *Apology*; *Crito*; *Phaedo*  
 Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. III, Chaps. 6–9  
 Lucretius, Vol. 11, *Way Things Are*, Bk. III  
 Augustine, Vol. 16, *Confessions*, Bk. IX  
 Montaigne, Vol. 23, *That to philosophize is to learn to die*; *That the taste of good and evil depends in large part on the opinion we have of them*; *A custom of the island of Cea*; *Apology for Raymond Sebond*  
 Shakespeare, Vol. 25, *Hamlet*; *Measure for Measure*  
 Spinoza, Vol. 28, *Ethics*, Part V, Props. 38–40  
 Goethe, Vol. 45, *Faust*, Part One; Part Two, Act V  
 Tolstoy, Vol. 51, *War and Peace*, Bk. 12, Chap. XVI  
 Freud, Vol. 54, *Thoughts for the Times on War and Death*  
 Huizinga, Vol. 58, *Waning of the Middle Ages*, Chap. XI  
 Hemingway, Vol. 60, *Short Happy Life of Francis Macomber*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Browne, "Immortality," Vol. 10  
 Butler, "Customs and Opinions of the Erewhonians," Vol. 2

Cicero, *On Old Age*, Vol. 10  
 Crane, *Open Boat*, Vol. 3  
 Epictetus, *Enchiridion*, Vol. 10  
 Epicurus, *Letter to Menoeceus*, Vol. 10  
 Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10  
 Hemingway, *Killers*, Vol. 2  
 Maupassant, *Two Friends*, Vol. 2  
 O'Neill, *Emperor Jones*, Vol. 4  
 Pliny, "Eruption of Vesuvius," Vol. 6  
 Poe, *Masque of the Red Death*, Vol. 2  
 Santayana, *Lucretius*, Vol. 10  
 Synge, *Riders to the Sea*, Vol. 4  
 Tolstoy, *Death of Ivan Ilyitch*, Vol. 3  
 Whitman, *Preface to Leaves of Grass*, Vol. 5; *Death of Abraham Lincoln*, Vol. 6

### *Of Adversity*

Vol. 10, page 350

#### SUGGESTED READINGS IN THE *Syntopicon*

OPPOSITION, Vol. 2, especially

Topic 5*d*: Opposition or strife as a productive principle or source of progress

PLEASURE AND PAIN, Vol. 2, especially

Topic 8*a*: Pleasure and pain in relation to virtue: the restraints of temperance and the endurance of courage

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Augustine, Vol. 16, *City of God*, Bk. V, Chaps. 11–26  
 Spinoza, Vol. 28, *Ethics*, Part IV, Props. 46–73  
 Milton, Vol. 29, *Areopagitica*  
 Hegel, Vol. 43, *Philosophy of History*, Second Part  
 Goethe, Vol. 45, *Faust*, Part Two, Act V  
 Eliot, G., Vol. 46, *Middlemarch*  
 Tolstoy, Vol. 51, *War and Peace*, Bk. 13, Chap. XII; Bk. 14, Chap. XII; Bk. 15, Chaps. XII–XIII  
 Brecht, Vol. 60, *Mother Courage and Her Children*

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Crane, *Open Boat*, Vol. 3  
 Dinesen, *Sorrow-Acre*, Vol. 3  
 Emerson, *Self-Reliance*, Vol. 10  
 Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3  
 Gogol, *Overcoat*, Vol. 2  
 Hugo, "Battle with the Cannon," Vol. 2

- Ibsen, *Enemy of the People*, Vol. 4  
 James, W., *Energies of Men*, Vol. 7  
 Long, *Power within Us*, Vol. 6  
 Maupassant, *Two Friends*, Vol. 2  
 O'Neill, *Emperor Jones*, Vol. 4  
 Synge, *Riders to the Sea*, Vol. 4  
 Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6  
 Xenophon, "March to the Sea," Vol. 6

## *Of Love*

Vol. 10, pages 351–352

### SUGGESTED READINGS IN THE *Syntopicon*

LOVE, Vol. 1, especially

Topic 1e: The intensity and power of love: its increase or decrease; its constructive or destructive force

Topic 2a: Erotic love as distinct from lust or sexual desire

Topic 2b: Friendly, tender, or altruistic love: fraternal love

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Phaedrus*; *Symposium*

Aristotle, Vol. 8, *Nicomachean Ethics*, Bks. VIII–IX

Augustine, Vol. 16, *Confessions*, Bk. VIII

Dante, Vol. 19, *Divine Comedy*, Purgatorio, Cantos XVI–XVII

Shakespeare, Vol. 24, *Much Ado About Nothing*; *As You Like It*; Vol. 25, *Othello*

Spinoza, Vol. 28, *Ethics*, Part III, Props. 15–50, 59

Goethe, Vol. 45, *Faust*, Part One

Tolstoy, Vol. 51, *War and Peace*, Bk. 6, Chaps. II, XVI–XVII, XIX, XXI–XXIV; Bk. 8, Chaps. X–XXII; Bk. 10, Chaps. XXXVI–XXXVII; Bk. 11, Chaps. XXXI–XXXII; Bk. 12, Chaps. XIV–XVI

Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. VI; Part III, Bk. VII, Chap. 4

Freud, Vol. 54, *Civilization and Its Discontents*

Proust, Vol. 59, *Swann in Love*

Cather, Vol. 59, *Lost Lady*

Mann, Vol. 59, *Death in Venice*

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2

Anonymous, *Aucassin and Nicolette*, Vol. 2

Apuleius, "Cupid and Psyche," Vol. 3

Balzac, *Passion in the Desert*, Vol. 3

Chekhov, *Darling*, Vol. 3

Cicero, *On Friendship*, Vol. 10

Dinesen, *Sorrow-Acre*, Vol. 3  
 Dostoevsky, *White Nights*, Vol. 3  
 Eliot, G., *Lifted Veil*, Vol. 3  
 Galsworthy, *Apple-Tree*, Vol. 3  
 Hawthorne, *Rappaccini's Daughter*, Vol. 3  
 Molière, *Misanthrope*, Vol. 4  
 Sheridan, *School for Scandal*, Vol. 4  
 Singer, *Spinoza of Market Street*, Vol. 3  
 Tolstoy, *What Men Live By*, Vol. 3  
 Turgenev, *First Love*, Vol. 3  
 Wilde, *Happy Prince*, Vol. 2

### *Of Friendship*

Vol. 10, pages 353–358

#### SUGGESTED READINGS IN THE *Syntopicon*

HONOR, Vol. 1, especially  
     Topic 2*e*: Honor as the pledge of friendship: the codes of honor among social equals  
 LOVE, Vol. 1, especially  
     Topic 2*b*: Friendly, tender, or altruistic love: fraternal love  
     Topic 3*a*: Friendship and love in relation to virtue and happiness  
     Topic 3*d*: The heroism of friendship and the sacrifices of love  
 TRUTH, Vol. 2, especially  
     Topic 8*c*: Truth and falsehood in relation to love and friendship: the pleasant and the unpleasant truth

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 3, *Iliad*, Bks. XVI–XVIII, XXIII  
 Plato, Vol. 6, *Lysis*  
 Aristotle, Vol. 8, *Nicomachean Ethics*, Bks. VIII–IX  
 Augustine, Vol. 16, *Confessions*, Bk. VII  
 Montaigne, Vol. 23, *Of friendship*  
 Spinoza, Vol. 28, *Ethics*, Part IV, Props. 70–73; Appendix I–XVII  
 Melville, Vol. 48, *Moby Dick*, Chaps. 3–4, 10  
 Twain, Vol. 48, *Adventures of Huckleberry Finn*, Chaps. 32–43  
 Tolstoy, Vol. 51, *War and Peace*, Bk. 12, Chap. XIII

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2  
 Cicero, *On Friendship*, Vol. 10  
 Kipling, *Mowgli's Brothers*, Vol. 2  
 La Bruyère, *Characters*, Vol. 6  
 Maupassant, *Two Friends*, Vol. 2

Molière, *Misanthrope*, Vol. 4

Scott, *Two Drovers*, Vol. 2

Wilde, *Happy Prince*, Vol. 2

### *Of Anger*

Vol. 10, pages 359–360

#### SUGGESTED READINGS IN THE *Syntopicon*

EMOTION, Vol. 1, especially

Topic 2a: Definitions of particular passions

Topic 2b: The order and connection of the passions

SIN, Vol. 2, especially

Topic 2c(1): The classification and order of mortal sins

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 3, *Iliad*, Bks. I, XVIII–XXIV

Sophocles, Vol. 4, *Ajax*

Plato, Vol. 6, *Euthyphro*

Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. II, Chaps. 5–9; *Rhetoric*, Bk. II, Chaps. 2–4

Plotinus, Vol. 11, *Fourth Ennead*, Fourth Tractate

Dante, Vol. 19, *Divine Comedy*, Inferno, Canto VII; Purgatorio, Canto XVI

Hobbes, Vol. 21, *Leviathan*, Part I, Chap. 6

Montaigne, Vol. 23, *Of anger*

Shakespeare, Vol. 25, *King Lear*; *Timon of Athens*

Spinoza, Vol. 28, *Ethics*, Part IV, Props. 34–37, 45–46

Milton, Vol. 29, *Paradise Lost*, Bk. I

Locke, Vol. 33, *Essay Concerning Human Understanding*, Bk. II, Chap. XX

James, W., Vol. 53, *Principles of Psychology*, Chap. XXIV

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3

Plutarch, *Contentment*, Vol. 10

Poe, *Tell-Tale Heart*, Vol. 2

Scott, *Two Drovers*, Vol. 2

For other works by Bacon in *Great Books of the Western World*, see Vol. 28

## HONORÉ DE BALZAC, 1799–1850

### *A Passion in the Desert*

Vol. 3, pages 436–447

SUGGESTED READINGS IN THE *Syntopicon*

## ANIMAL, Vol. 1, especially

Topic 1a(1): Animal sensitivity: its degrees and differentiations

Topic 1c(2): Comparison of animal with human intelligence

Topic 12a: The taming of animals: domestic breeds

Topic 13: The attribution of human qualities or virtues to animals: personification in allegory and satire; the transformation of humans into animals

## EMOTION, Vol. 1, especially

Topic 1c: Instinctive emotional reactions in animals and men

Topic 5b: The acquisition and retention of power: love or fear

## SIGN AND SYMBOL, Vol. 2, especially

Topic 1c: The things of nature functioning symbolically: the book of nature

Topic 3a: Verbal ambiguity: indefiniteness or multiplicity of meaning

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 3, *Odyssey*, Bk. XVII

Aristotle, Vol. 8, *History of Animals*, Bk. IX, Chaps. 1, 44; *Nicomachean Ethics*, Bk. VI, Chap. 7

Montaigne, Vol. 23, *Of cruelty; Apology for Raymond Sebond*

Swift, Vol. 34, *Gulliver's Travels*, Part IV

Melville, Vol. 48, *Moby Dick*, Chaps. 132–135

Darwin, Vol. 49, *Descent of Man*, Part I, Chaps. III–IV

Conrad, Vol. 59, *Heart of Darkness*

Kafka, Vol. 60, *Metamorphosis*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2

Apuleius, "Cupid and Psyche," Vol. 3

Bacon, *Sphinx*, Vol. 8; *Of Love*, Vol. 10

Emerson, *Thoreau*, Vol. 6

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3

Galsworthy, *Apple-Tree*, Vol. 3

Hawthorne, *Rappaccini's Daughter*, Vol. 3

Huxley, *On the Relations of Man to the Lower Animals*, Vol. 8

Kipling, *Mowgli's Brothers*, Vol. 2

Lawrence, *Rocking-Horse Winner*, Vol. 3

For Balzac's *Cousin Bette* in *Great Books of the Western World*, see Vol. 45



## CLAUDE BERNARD, 1813–1878

### *Experimental Considerations Common to Living Things and Inorganic Bodies*

Vol. 8, pages [266–290](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 1, especially

Topic 1e: The conception of the animal as a machine  
or automaton

CAUSE, Vol. 1, especially

Topic 2: Comparison of causes in animate and inanimate nature

Topic 5b: Cause in philosophical and scientific method: the role  
of causes in definition, demonstration, experiment,  
hypothesis

EXPERIENCE, Vol. 1, especially

Topic 5: The theory of experimentation in scientific method

HYPOTHESIS, Vol. 1, especially

Topic 4: The role of hypotheses in science

LIFE AND DEATH, Vol. 1, especially

Topic 2: Continuity or discontinuity between living and nonliving  
things: comparison of vital powers and activities with the  
potentialities and motions of inert bodies

MECHANICS, Vol. 2, especially

Topic 4c: The mechanistic versus the organismic account of  
nature

MEDICINE, Vol. 2, especially

Topic 2a: The scientific foundations of the art of medicine: the  
contrast between the empiric and the artist in medicine

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Hippocrates, Vol. 9, *Oath; On Ancient Medicine*

Galen, Vol. 9, *On the Natural Faculties*, Bk. I

Descartes, Vol. 28, *Discourse on Method*, Part V

Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*,  
Preface, Bk. III

James, W., Vol. 53, *Principles of Psychology*, Chap. V

Freud, Vol. 54, *New Introductory Lectures on Psycho-Analysis*, Lec-  
ture 35

Poincaré, Vol. 56, *Science and Hypothesis*, Part IV

Schrödinger, Vol. 56, *What Is Life?*

Waddington, Vol. 56, *Nature of Life*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Fabre, *Laboratory of the Open Fields; Sacred Beetle*, Vol. 8  
 Huxley, *On the Relations of Man to the Lower Animals*, Vol. 8  
 Pavlov, *Scientific Study of the So-Called Psychical Processes in the Higher Animals*, Vol. 8  
 Wöhler, *On the Artificial Production of Urea*, Vol. 8

## KEES BOEKE, 1884–1966

*Cosmic View*

Vol. 8, pages [600–644](#)

SUGGESTED READINGS IN THE *Syntopicon*

- ELEMENT, Vol. 1, especially  
   Topic 3a: Element and atom: qualitative and quantitative indivisibility  
 INFINITY, Vol. 1, especially  
   Topic 3d: The infinite extent of space or space as finite yet unbounded  
   Topic 4b: The infinite divisibility of matter: the issue concerning atoms or elementary particles  
 MATHEMATICS, Vol. 2, especially  
   Topic 5a: The art of measurement  
 QUANTITY, Vol. 2  
 WORLD, Vol. 2, especially  
   Topic 2: The universe and man: macrocosm and microcosm  
   Topic 5: The number of worlds: the uniqueness of this world; the possibility or actuality of other worlds  
   Topic 7: The space of the world: astronomical theories concerning the size or extent of the universe; the universe as finite yet unbounded; the universe as expanding or contracting

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Protagoras; Timaeus*  
 Pascal, Vol. 30, *Pensées*, Sect. II; *On Geometrical Demonstration*  
 Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*  
 Faraday, Vol. 42, *Experimental Researches in Electricity*  
 Eddington, Vol. 56, *Expanding Universe*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Campbell, *Measurement*, Vol. 9

- Epicurus, *Letter to Herodotus*, Vol. 10  
 Galileo, *Starry Messenger*, Vol. 8  
 Haldane, *On Being the Right Size*, Vol. 8  
 Kasner and Newman, *New Names for Old; Beyond the Googol*, Vol. 9  
 Santayana, *Lucretius*, Vol. 10  
 Voltaire, *Micromégas*, Vol. 2; “English Men and Ideas,” Vol. 7

## SIR THOMAS BROWNE, 1605–1682

### “Immortality”

from *Urn-Burial*

Vol. 10, pages 575–580

#### SUGGESTED READINGS IN THE *Syntopicon*

IMMORTALITY, Vol. 1, especially

Topic 1: The desire for immortality: the fear of death

Topic 6*b*: Enduring fame: survival in the memory

LIFE AND DEATH, Vol. 1, especially

Topic 8*e*: The ceremonials of death: the rites of burial in war and peace

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 3, *Iliad*, Bk. XXIV

Aeschylus, Vol. 4, *Libation Bearers*

Sophocles, Vol. 4, *Antigone*

Euripides, Vol. 4, *Alceste*

Herodotus, Vol. 5, *History*, Ninth Book

Plato, Vol. 6, *Symposium*; *Phaedo*

Montaigne, Vol. 23, *That to philosophize is to learn to die; Apology for Raymond Sebond*

Shakespeare, Vol. 25, *Hamlet; Winter's Tale*

Bacon, Vol. 28, *Advancement of Learning*, First Book

Frazer, Vol. 58, *Golden Bough*, Chap. LXVII, Part 4

Huizinga, Vol. 58, *Waning of the Middle Ages*, Chap. XI

Shaw, Vol. 59, *Saint Joan*, Epilogue

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Death*, Vol. 10

Butler, “Customs and Opinions of the Erewhonians,” Vol. 2

Cicero, *On Old Age*, Vol. 10

Emerson, *Thoreau*, Vol. 6

Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10

Maupassant, *Two Friends*, Vol. 2

- Poe, *Masque of the Red Death*, Vol. 2  
 Synge, *Riders to the Sea*, Vol. 4  
 Tolstoy, *Death of Ivan Ilyitch*, Vol. 3  
 Whitman, *Death of Abraham Lincoln*, Vol. 6

## IVAN BUNIN, 1870–1953

### *The Gentleman from San Francisco*

Vol. 3, pages [102–123](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

##### HAPPINESS, Vol. 1, especially

- Topic 2b(1): The contribution of the goods of fortune to happiness: wealth, health, longevity
- Topic 4b: The attainability of happiness: the fear of death and the tragic view of human life
- Topic 5a: The happiness of the individual in relation to the happiness or good of other men

##### OPPOSITION, Vol. 2, especially

- Topic 4e: Conflict in human life: opposed types of men and modes of life
- Topic 5b: The class war: the opposition of the rich and the poor, the propertied and the propertyless, capital and labor, producers and consumers

##### WEALTH, Vol. 2, especially

- Topic 10a: The nature of wealth as a good: its place in the order of goods and its relation to happiness
- Topic 10c: Temperance and intemperance with respect to wealth: liberality, magnificence, miserliness, avarice; the corrupting influence of excessive wealth

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Republic*, Bk. I  
 Tacitus, Vol. 14, *Annals*, Bks. II, III  
 Molière, Vol. 31, *Miser*  
 Goethe, Vol. 45, *Faust*, Part One; Part Two, Act I  
 Dickens, Vol. 47, *Little Dorrit*  
 Marx, Vol. 50, *Capital*, Part II, Chap. IV; Part VII, Chap. XXIV; Marx and Engels, *Manifesto of the Communist Party*, Chap. II  
 Fitzgerald, Vol. 60, *Great Gatsby*

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Anderson, *I'm a Fool*, Vol. 2

- Anonymous, *Aucassin and Nicolette*, Vol. 2  
 Bacon, *Of Riches*, Vol. 7  
 Cicero, *On Old Age*, Vol. 10  
 Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3  
 Galsworthy, *Apple-Tree*, Vol. 3  
 Hume, *Of Money*, Vol. 7  
 Lawrence, *Rocking-Horse Winner*, Vol. 3  
 O'Neill, *Emperor Jones*, Vol. 4  
 Plutarch, *Contentment*, Vol. 10  
 Pushkin, *Queen of Spades*, Vol. 3  
 Synge, *Riders to the Sea*, Vol. 4  
 Tolstoy, *What Men Live By*, Vol. 3  
 Twain, *Man That Corrupted Hadleyburg*, Vol. 2

## EDMUND BURKE, 1729–1797

### *Letter to the Sheriffs of Bristol*

Vol. 7, pages 237–271

#### SUGGESTED READINGS IN THE *Syntopicon*

##### GOVERNMENT, Vol. 1, especially

Topic 5*b*: The government of dependencies: colonial government;  
 the government of conquered peoples

##### JUSTICE, Vol. 1, especially

Topic 6*c*: The inalienability of natural rights: their violation by  
 tyranny and despotism

Topic 9*b*: Justice as the moral principle of political organization:  
 the bond of men in states

##### LAW, Vol. 1, especially

Topic 7*d*: Tyranny and treason or sedition as illegal acts: the use  
 of force without authority

##### LIBERTY, Vol. 1, especially

Topic 6*c*: The struggle for sovereign independence against the  
 yoke of imperialism or colonial subjugation

##### REVOLUTION, Vol. 2, especially

Topic 6*a*: The right of rebellion: the circumstances justifying civil  
 disobedience or violent insurrection

Topic 7: Empire and revolution: the justification of colonial rebel-  
 lion and the defense of imperialism

##### WAR AND PEACE, Vol. 2, especially

Topic 4*b*: The factors responsible for civil strife

Topic 11*b*: Justice and fraternity as principles of peace  
among men

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Thucydides, Vol. 5, *History of the Peloponnesian War*, Third Book,  
Chap. IX  
Machiavelli, Vol. 21, *Prince*, Chaps. IV–IX  
Smith, Vol. 36, *Wealth of Nations*, Bk. IV, Chap. VII  
Kant, Vol. 39, *Science of Right*, Second Part  
*Constitution of the United States of America*, Vol. 40, Art. I, Sect. 9; Art.  
III, Sect. 3; Amendments I–X  
Hamilton, Madison, Jay, Vol. 40, *Federalist*, No. 84  
Mill, J. S., Vol. 40, *Representative Government*, Chaps. 17–18  
Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part II,  
Chaps. 7–10

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Seditions and Troubles*, Vol. 7  
Calhoun, “[Concurrent Majority](#),” Vol. 7  
Carlyle, *Hero as King*, Vol. 6  
Great Documents, *Virginia Declaration of Rights*; *Declaration of Inde-  
pendence*; *Declaration of the Rights of Man and of the Citizen*, Vol. 6  
Jefferson, “[Virginia Constitution](#)”; *First Inaugural Address*, Vol. 6  
Lincoln, *First Inaugural Address*, Vol. 6  
Paine, “[A Call to Patriots—December 23, 1776](#),” Vol. 6  
Washington, *Farewell Address*, Vol. 6

## JOHN BAGNELL BURY, 1861–1927

### *Herodotus*

Vol. 6, pages [364–383](#)

SUGGESTED READINGS IN THE *Syntopicon*

CUSTOM AND CONVENTION, Vol. 1, especially

Topic 3: The conflict of customs: their variation from place to  
place

HISTORY, Vol. 1, especially

Topic 1: History as knowledge and as literature: its kinds and  
divisions; its distinction from poetry, myth, philosophy,  
and science

Topic 3: The writing of history: research and narration; the influ-  
ence of poetry

Topic 4a(2): Material forces in history: economic, physical, and geographic factors

Topic 5a: The relation of the gods or God to human history: the dispensations of providence

TIME, Vol. 2, especially

Topic 8: Historical time

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 3, *Iliad*, Bks. I–II

Aeschylus, Vol. 4, *Prometheus Bound*; *Agamemnon*; *Eumenides*

Thucydides, Vol. 5, *History of the Peloponnesian War*, First Book, Chap. I

Aristotle, Vol. 8, *On Poetics*, Chap. 9

Plutarch, Vol. 13, *Pericles*

Bacon, Vol. 28, *Advancement of Learning*, Second Book

Gibbon, Vol. 37, *Decline and Fall of the Roman Empire*, Chaps. IX–X, XXVI; Vol. 38, Chap. XLVIII

Melville, Vol. 48, *Moby Dick*, Extracts; Chaps. 45, 55–57, 82–83

Huizinga, Vol. 58, *Waning of the Middle Ages*, Chap. I

Lévi-Strauss, Vol. 58, *Structural Anthropology*, Introduction

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5

Hume, *Of the Study of History*, Vol. 7

Lucian, *Way to Write History*, Vol. 6

Sainte-Beuve, *What Is a Classic?*, Vol. 5

For Herodotus' *History* in *Great Books of the Western World*, see Vol. 5

## SAMUEL BUTLER, 1835–1902

### “Customs and Opinions of the Erewhonians”

from *Erewhon*

Vol. 2, pages [483–506](#)

SUGGESTED READINGS IN THE *Syntopicon*

CUSTOM AND CONVENTION, Vol. 1, especially

Topic 3: The conflict of customs: their variation from place to place

Topic 6b: The force of custom with respect to law

Topic 7d: The influence of custom on the liberty of the individual: the force of discipline

JUSTICE, Vol. 1, especially



Topic 1f: Justice as a custom or moral sentiment based on considerations of utility

Topic 9c: The criteria of justice in various forms of government and diverse constitutions

LAW, Vol. 1, especially

Topic 5f: The relation of positive law to custom

Topic 6e(1): The nature and causes of crime

Topic 6e(3): The punishment of crime

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristophanes, Vol. 4, *Wasps*

Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. V, Chaps. 1–2, 6–8

Rabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. I, Chaps. 52–57

Bacon, Vol. 28, *New Atlantis*

Swift, Vol. 34, *Gulliver's Travels*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Custom and Education*, Vol. 7; *Of Death*, Vol. 10

Dickens, “Full and Faithful Report of the Memorable Trial of Bardell against Pickwick,” Vol. 2

Great Documents, *Declaration of Independence*; *Universal Declaration of Human Rights*, Vol. 6

Ibsen, *Enemy of the People*, Vol. 4

Molière, *Misanthrope*; *Doctor in Spite of Himself*, Vol. 4

Ruskin, *Idealist's Arraignment of the Age*, Vol. 7

Sheridan, *School for Scandal*, Vol. 4

Thoreau, *Civil Disobedience*, Vol. 6

Twain, *Man That Corrupted Hadleyburg*, Vol. 2

## JOHN C. CALHOUN, 1782–1850

### “The Concurrent Majority”

from *A Disquisition on Government*

Vol. 7, pages 276–290

SUGGESTED READINGS IN THE *Syntopicon*

CONSTITUTION, Vol. 1, especially

Topic 9b: Types of representation: diverse methods of selecting representatives

DEMOCRACY, Vol. 1, especially

Topic 2a: The tyranny of the majority: lawless mob rule

Topic 5b(1): Majority rule and minority or proportional representation

Topic 5c: The distribution of functions and powers: checks and balances in representative democracy; the uses of patronage

GOVERNMENT, Vol. 1, especially

Topic 1a: The origin and necessity of government: the issue concerning anarchy

Topic 1h: Self-government: expressions of the popular will; elections; voting

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Laws*, Bk. VI

Aristotle, Vol. 8, *Politics*, Bk. I, Chap. 2; Bk. III, Chaps. 1–5

Hobbes, Vol. 21, *Leviathan*, Part I, Chaps. 13–14

Rousseau, Vol. 35, *Social Contract*, Bk. IV, Chaps. 4–7

Smith, Vol. 36, *Wealth of Nations*, Bk. IV, Chap. VII

*Constitution of the United States of America*, Vol. 40

Hamilton, Madison, Jay, Vol. 40, *Federalist*, Nos. 41–51, 85

Mill, J. S., Vol. 40, *Representative Government*, Chaps. 6–7

Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part I, Chaps. 5–8; Part II, Chap. 7

Tolstoy, Vol. 51, *War and Peace*, Second Epilogue, Chaps. IV–V

Weber, Vol. 58, *Essays in Sociology*, Chap. IV

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, “[United States in 1800](#),” Vol. 6

Burke, *Letter to the Sheriffs of Bristol*, Vol. 7

Ibsen, *Enemy of the People*, Vol. 4

Jefferson, “[Virginia Constitution](#),” Vol. 6

Lincoln, *First Inaugural Address*, Vol. 6

Thoreau, *Civil Disobedience*, Vol. 6

Tocqueville, “[Observations on American Life and Government](#),” Vol. 6

Washington, *Farewell Address*, Vol. 6

TOMMASO CAMPANELLA, 1568–1639

“Arguments for and against Galileo”

from *The Defenses of Galileo*

Vol. 8, pages [359–364](#)

SUGGESTED READINGS IN THE *Syntopicon*

ASTRONOMY AND COSMOLOGY, Vol. 1, especially

- Topic 4: Astronomy, cosmology, and theology: astronomy as affecting views of God, creation, the divine plan, and the moral hierarchy
- Topic 11: Astronomy as the study of the universe as a whole: cosmology
- Topic 13: The history of astronomy
- SCIENCE, Vol. 2, especially
  - Topic 1*b*: Science as the discipline of experimental inquiry and the organization of experimental knowledge: the scientific spirit
  - Topic 2*a*: The relation between science and religion: the conception of sacred theology as a science
  - Topic 6*b*: The place of science in society: the social conditions favorable to the advancement of science

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 7, *On the Heavens*
- Ptolemy, Vol. 15, *Almagest*, Bk. I
- Copernicus, Vol. 15, *On the Revolutions of the Heavenly Spheres*, Introduction–Bk. I
- Kepler, Vol. 15, *Epitome of Copernican Astronomy*, Bk. IV
- Galileo, Vol. 26, *Dialogues Concerning the Two New Sciences*
- Descartes, Vol. 28, *Discourse on Method*, Parts V–VI
- Whitehead, Vol. 55, *Science and the Modern World*, Chaps. I, IX, XII
- Eddington, Vol. 56, *Expanding Universe*
- Weber, Vol. 58, *Essays in Sociology*, Chap. V

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Truth*, Vol. 10
- Galileo, *Starry Messenger*, Vol. 8
- Voltaire, “[English Men and Ideas](#),” Vol. 7

For Galileo’s *Dialogues Concerning the Two New Sciences* in *Great Books of the Western World*, see Vol. 26

## NORMAN ROBERT CAMPBELL, 1880–1949

### *Measurement*

Vol. 9, pages [204–221](#)

SUGGESTED READINGS IN THE *Syntopicon*

- MATHEMATICS, Vol. 2, especially
  - Topic 2*b*: The being of mathematical objects: their real, ideal, or mental existence

Topic 5a: The art of measurement  
MECHANICS, Vol. 2, especially

Topic 3a: Number and the continuum: the theory of measurement; Euclidean and non-Euclidean continua

QUANTITY, Vol. 2, especially

Topic 6b: Mathematical procedures in measurement: superposition, congruence; ratio and proportion; parameters and coordinates

Topic 6c: Physical procedures in measurement: experiment and observation; clocks, rules, balances

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bk. VII

Euclid, Vol. 10, *Elements*, Bk. V

Nicomachus, Vol. 10, *Introduction to Arithmetic*, Bk. I

Berkeley, Vol. 33, *Principles of Human Knowledge*

Einstein, Vol. 56, *Relativity: The Special and the General Theory*

Bohr, Vol. 56, *Discussion with Einstein on Epistemological Problems in Atomic Physics*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Sphinx*, Vol. 8

Boeke, *Cosmic View*, Vol. 8

Dantzig, *Fingerprints; Empty Column*, Vol. 9

Einstein and Infeld, "Rise and Decline of Classical Physics," Vol. 8

Kasner and Newman, *New Names for Old; Beyond the Googol*, Vol. 9

Russell, *Definition of Number*, Vol. 9

Voltaire, *Micromégas*, Vol. 2

*Numerical Laws and the Use of Mathematics in Science*

Vol. 9, pages 222-238

SUGGESTED READINGS IN THE *Syntopicon*

MATHEMATICS, Vol. 2, especially

Topic 5: The applications of mathematics to physical phenomena: the utility of mathematics

MECHANICS, Vol. 2, especially

Topic 3: The use of mathematics in mechanics: the dependence of progress in mechanics on mathematical discovery

PHYSICS, Vol. 2, especially

Topic 3: Mathematical physics: observation and measurement in relation to mathematical formulations

SCIENCE, Vol. 2, especially

Topic 5c: The use of mathematics in science: calculation and measurement

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Tímaeus*

Galileo, Vol. 26, *Dialogues Concerning the Two New Sciences*, Third Day

Bacon, Vol. 28, *Novum Organum*, First Book

Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*,  
Bk. II, Sects. I–III

Kant, Vol. 39, *Critique of Pure Reason*

Whitehead, Vol. 55, *Science and the Modern World*, Chap. II; Vol. 56,  
*Introduction to Mathematics*, Chaps. 3–4

Hardy, Vol. 56, *Mathematician's Apology*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Einstein and Infeld, “[Rise and Decline of Classical Physics](#),” Vol. 8

Euler, [Seven Bridges of Königsberg](#), Vol. 9

Forsyth, [Mathematics in Life and Thought](#), Vol. 9

Haldane, [On Being the Right Size](#), Vol. 8

Helmholtz, [On the Conservation of Force](#), Vol. 8

Mendeleev, “[Genesis of a Law of Nature](#),” Vol. 8

Poincaré, [Mathematical Creation](#), Vol. 9

Russell, [Study of Mathematics](#), Vol. 9

Whitehead, “[On Mathematical Method](#)”; [On the Nature of a Calculus](#),  
Vol. 9

THOMAS CARLYLE, 1795–1881

*The Hero as King*

Vol. 6, pages [110–145](#)

SUGGESTED READINGS IN THE *Syntopicon*

ARISTOCRACY, Vol. 1, especially

Topic 1a: Aristocracy as a good form of government

Topic 4: Aristocracy and the issue of rule by men as opposed  
to rule by law

HISTORY, Vol. 1, especially

Topic 4a(4): The role of the individual in history: the great man,  
hero, or leader

HONOR, Vol. 1, especially

Topic 3a: The reaction of the community to its good or great men

Topic 5b: Hero-worship: the exaltation of leaders

Topic 5d: The estimation of the role of the hero in history  
LAW, Vol. 1, especially

Topic 6b: The exemption of the sovereign person from the coercive force of law

LIBERTY, Vol. 1, especially

Topic 6b: The struggle for civil liberty and economic freedom: the overthrow of tyrants, despots, and oppressors

MONARCHY, Vol. 2, especially

Topic 2: The theory of royalty

Topic 3: The use and abuse of monarchical power

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 3, *Iliad*

Sophocles, Vol. 4, *Oedipus the King*

Plato, Vol. 6, *Republic*, Bks. V–VI; *Statesman*

Aristotle, Vol. 8, *Politics*, Bk. III, Chaps. 14–18

Virgil, Vol. 12, *Aeneid*

Machiavelli, Vol. 21, *Prince*, especially Chaps. 15–21

Hobbes, Vol. 21, *Leviathan*, Part II, Chap. 29

Rabelais, Vol. 22, *Gargantua and Pantagruel*, Bks. I–II

Montaigne, Vol. 23, *Of the inequality that is between us; Of coaches*

Shakespeare, Vol. 24, *King Henry VI, First Part; King Henry VI, Second Part; King Henry VI, Third Part; King Richard III; King Richard II; King Henry IV, First Part; King Henry IV, Second Part; King Henry V; Julius Caesar*; Vol. 25, *Antony and Cleopatra; Coriolanus*

Locke, Vol. 33, *Concerning Civil Government*, Chaps. VII, VIII, XIV, XVII–XIX

Hegel, Vol. 43, *Philosophy of History*, Introduction III; Second Part; Fourth Part

Nietzsche, Vol. 43, *Beyond Good and Evil*, Parts Two and Nine

Tolstoy, Vol. 51, *War and Peace*, Second Epilogue

Weber, Vol. 58, *Essays in Sociology*, Chap. IX

Huizinga, Vol. 58, *Waning of the Middle Ages*, Chaps. I–II, VI–VII

Shaw, Vol. 59, *Saint Joan*, Preface

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Great Place*, Vol. 7

Burke, *Letter to the Sheriffs of Bristol*, Vol. 7

Emerson, *Self-Reliance*, Vol. 10

Galton, “Classification of Human Ability,” Vol. 8

Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6

Hume, *Of the Study of History*, Vol. 7

Ibsen, *Enemy of the People*, Vol. 4

James, W., *Great Men and Their Environment*, Vol. 7

- Jefferson, "Biographical Sketches," Vol. 6  
 Macaulay, *Machiavelli*, Vol. 7  
 O'Neill, *Emperor Jones*, Vol. 4  
 Shaw, *Man of Destiny*, Vol. 4  
 Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6  
 Washington, *Circular Letter to the Governors of All the States on Disbanding the Army; Farewell Address*, Vol. 6  
 Whitman, *Death of Abraham Lincoln*, Vol. 6

## RACHEL L. CARSON, 1907–1964

### *The Sunless Sea*

Vol. 8, pages 132–146

#### SUGGESTED READINGS IN THE *Syntopicon*

##### EVOLUTION, Vol. 1, especially

- Topic 4a: The struggle for existence: its causes and consequences
- Topic 5b: The geographic distribution of the forms of life in relation to the genealogy of existing species

##### SCIENCE, Vol. 2, especially

- Topic 1b: Science as the discipline of experimental inquiry and the organization of experimental knowledge: the scientific spirit
- Topic 2b: The comparison of science with poetry and history

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Phaedrus*  
 Aristotle, Vol. 8, *History of Animals*, Bks. V–VI, VIII, IX  
 Darwin, Vol. 49, *Origin of Species*, Chaps. III–IV, XII–XIII  
 Dobzhansky, Vol. 56, *Genetics and the Origin of Species*, Chaps. V–VI

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Conrad, *Youth*, Vol. 2  
 Crane, *Open Boat*, Vol. 3  
 Darwin, *Autobiography*, Vol. 8  
 Fabre, *Laboratory of the Open Fields; Sacred Beetle*, Vol. 8  
 Haldane, *On Being the Right Size*, Vol. 8  
 Huxley, *On the Relations of Man to the Lower Animals; On a Piece of Chalk*, Vol. 8  
 Lyell, "Geological Evolution," Vol. 8  
 Malthus, "Principle of Population," Vol. 7



## ANTON CHEKHOV, 1860–1904

### *The Darling*

Vol. 3, pages [452–462](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

CHANCE, Vol. 1, especially

Topic 6a: Chance and fortune in the life of the individual: gambling and games of chance

DESIRE, Vol. 1, especially

Topic 2d: The satisfaction of desire: possession and enjoyment

Topic 4b: The attachment of desires: fixations, projections, identifications, transferences

HAPPINESS, Vol. 1, especially

Topic 2b(5): The importance of friendship and love for happiness

LOVE, Vol. 1, especially

Topic 1e: The intensity and power of love: its increase or decrease; its constructive or destructive force

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Symposium*

Montaigne, Vol. 23, *On some verses of Virgil*

Shakespeare, Vol. 24, *Romeo and Juliet*, Act II

Balzac, Vol. 45, *Cousin Bette*

Proust, Vol. 59, *Swann in Love*

Mann, Vol. 59, *Death in Venice*

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anonymous, *Aucassin and Nicolette*, Vol. 2

Arnold, *Sweetness and Light*, Vol. 5

Bacon, *Of Marriage and Single Life*, Vol. 7; *Of Love*, Vol. 10

Galsworthy, *Apple-Tree*, Vol. 3

Plutarch, *Contentment*, Vol. 10

Turgenev, *First Love*, Vol. 3

Wilde, *Happy Prince*, Vol. 2

### *The Cherry Orchard*

Vol. 4, pages [249–294](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

ARISTOCRACY, Vol. 1, especially

Topic 7: Historic and poetic exemplifications of aristocracy

CHANGE, Vol. 1, especially

Topic 12*b*: The love and hatred of change and the unchanging  
HISTORY, Vol. 1, especially

Topic 4*b*: The laws and patterns of historical change: cycles,  
progress, evolution

PROGRESS, Vol. 2, especially

Topic 5: Forces operating against social progress: emotional  
opposition to change or novelty; political conservatism

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aeschylus, Vol. 4, *Eumenides*

Sophocles, Vol. 4, *Antigone*

Montaigne, Vol. 23, *Of vanity*

Rousseau, Vol. 35, *Discourse on the Origin of Inequality*

Gibbon, Vol. 37, *Decline and Fall of the Roman Empire*, General

Observations

Boswell, Vol. 41, *Life of Samuel Johnson*

Tolstoy, Vol. 51, *War and Peace*, Second Epilogue

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anonymous, *Aucassin and Nicolette*, Vol. 2

Ibsen, *Enemy of the People*, Vol. 4

La Bruyère, *Characters*, Vol. 6

Pater, "Art of Life," Vol. 10

Ruskin, *Idealist's Arraignment of the Age*, Vol. 7

Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6

For Chekhov's *Uncle Vania* in *Great Books of the Western World*, see Vol. 59

## CICERO, 106–43 B.C.

### *On Friendship*

Vol. 10, pages [286–316](#)

SUGGESTED READINGS IN THE *Syntopicon*

HONOR, Vol. 1, especially

Topic 2*e*: Honor as the pledge of friendship: the codes of honor  
among social equals

LOVE, Vol. 1, especially

Topic 2*b*(3): The types of friendship: friendships based on utility,  
pleasure, or virtue

Topic 3*a*: Friendship and love in relation to virtue and happiness

STATE, Vol. 2, especially

Topic 3e: Love and justice as the bond of men in states: friendship and patriotism

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 3, *Iliad*, Bks. XVI–XVIII, XXIII  
 Plato, Vol. 6, *Lysis*  
 Aristotle, Vol. 8, *Nicomachean Ethics*, Bks. VIII–X, Chap. 4  
 Montaigne, Vol. 23, *Of friendship*  
 Cervantes, Vol. 27, *Don Quixote*, Chaps. 33–34  
 Spinoza, Vol. 28, *Ethics*, Part II, Props. 22, 35, 41–44; Part IV, Props. 35–36  
 Melville, Vol. 48, *Moby Dick*, Chaps. 3–4, 10  
 Tolstoy, Vol. 51, *War and Peace*, Bk. 12, Chap. XIII  
 James, W., Vol. 53, *Principles of Psychology*, Chap. X

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Followers and Friends*, Vol. 7; *Of Love*; *Of Friendship*, Vol. 10  
 Kipling, *Mowgli's Brothers*, Vol. 2  
 La Bruyère, *Characters*, Vol. 6  
 Maupassant, *Two Friends*, Vol. 2  
 Scott, *Two Drovers*, Vol. 2

*On Old Age*

Vol. 10, pages 317–343

SUGGESTED READINGS IN THE *Synopticicon*

HAPPINESS, Vol. 1, especially

Topic 2b(1): The contribution of the goods of fortune to happiness: wealth, health, longevity

IMMORTALITY, Vol. 1, especially

Topic 1: The desire for immortality: the fear of death

LIFE AND DEATH, Vol. 1, especially

Topic 5: Normal vitality and its impairment by disease, degeneration, and enfeeblement with age

Topic 6c: The biological and psychological characteristics of the stages of life

Topic 8d: The fear of death: the attitude of the hero, the philosopher, the poet, the martyr

MAN, Vol. 2, especially

Topic 6c: The ages of man: infancy, youth, maturity, senescence; generational conflict

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 4, *Oedipus at Colonus*

Aristophanes, Vol. 4, *Acharnians*  
 Plato, Vol. 6, *Republic*, Bks. I, VII  
 Aristotle, Vol. 8, *Rhetoric*, Bk. II, Chap. 13  
 Lucretius, Vol. 11, *Way Things Are*, Bks. II, III  
 Montaigne, Vol. 23, *That to philosophize is to learn to die; Of age; Of the affection of fathers for their children; All things have their season; On some verses of Virgil*  
 Shakespeare, Vol. 25, *King Lear*  
 Swift, Vol. 34, *Gulliver's Travels*, Part III, Chap. X  
 Boswell, Vol. 41, *Life of Samuel Johnson*  
 Tolstoy, Vol. 51, *War and Peace*, Bk. 1, Chap. XXV; Bk. 5, Chap. XIV; Bk. 10, Chap. XVI; Bk. 13, Chap. XVII  
 Hemingway, Vol. 60, *Short Happy Life of Francis Macomber*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Youth and Age*, Vol. 7; *Of Death*, Vol. 10  
 Browne, "Immortality," Vol. 10  
 Bunin, *Gentleman from San Francisco*, Vol. 3  
 Dinesen, *Sorrow-Acre*, Vol. 3  
 Epictetus, *Enchiridion*, Vol. 10  
 Epicurus, *Letter to Menoeceus*, Vol. 10  
 Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3  
 Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10  
 Pater, "Art of Life," Vol. 10  
 Plutarch, *Contentment*, Vol. 10  
 Singer, *Spinoza of Market Street*, Vol. 3  
 Swift, *Resolutions when I Come to be Old*, Vol. 7  
 Tolstoy, *Death of Ivan Ilyitch; Three Hermits*, Vol. 3  
 Whitman, *Death of Abraham Lincoln*, Vol. 6

KARL VON CLAUSEWITZ, 1780–1831

*What Is War?*

Vol. 7, pages 479–497

SUGGESTED READINGS IN THE *Syntopicon*

WAR AND PEACE, Vol. 2, especially

Topic 1: War as the reign of force: the state of war and the state of nature; the martial spirit

Topic 3a: The distinction between just and unjust warfare: wars of defense and wars of conquest

Topic 7: The inevitability of war: the political necessity of military preparations

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Homer, Vol. 3, *Iliad*  
 Plato, Vol. 6, *Republic*, Bk. II  
 Machiavelli, Vol. 21, *Prince*, Chaps. XII–XIV  
 Rabelais, Vol. 22, *Gargantua and Pantagruel*, Chaps. 25–33  
 Locke, Vol. 33, *Concerning Civil Government*, Chaps. II–III, XVI  
 Kant, Vol. 39, *Science of Right*, Second Part  
 Hamilton, Madison, Jay, Vol. 40, *Federalist*, Nos. 3–9  
 Hegel, Vol. 43, *Philosophy of Right*, Third Part, Sub-sect. III  
 Tocqueville, Vol. 44, *Democracy in America*, Vol. 2, Part III, Chaps. 22–26  
 Tolstoy, Vol. 51, *War and Peace*, Bk. 9, Chaps. I, IX–XI; Bk. 10, Chaps. I, XIX, XXV; Bk. 11, Chaps. I–V; Bk. 13, Chaps. I–X, XVII–XIX; Bk. 14, Chaps. I–II; Bk. 15, Chaps. IV–V; First Epilogue, Chaps. I–IV  
 Freud, Vol. 54, *Civilization and Its Discontents*, Chap. V  
 Brecht, Vol. 60, *Mother Courage and Her Children*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Dante, “[On World Government](#),” Vol. 7  
 Great Documents, [Charter of the United Nations](#), Vol. 6  
 Hugo, “[Battle with the Cannon](#),” Vol. 2  
 Kant, [Perpetual Peace](#), Vol. 7  
 Lincoln, [Meditation on the Divine Will](#), Vol. 6  
 Maupassant, [Two Friends](#), Vol. 2  
 Prescott, “[Land of Montezuma](#),” Vol. 6  
 Rousseau, [Lasting Peace Through the Federation of Europe](#), Vol. 7  
 Shaw, [Man of Destiny](#), Vol. 4  
 Washington, [Circular Letter to the Governors of All the States on Disbanding the Army](#), Vol. 6

## WILLIAM KINGDON CLIFFORD, 1845–1879

*The Postulates of the Science of Space*

Vol. 9, pages [243–259](#)

SUGGESTED READINGS IN THE *Syntopicon*

- HYPOTHESIS, Vol. 1, especially  
 Topic 3: The foundations of mathematics: postulates, assumptions  
 MATHEMATICS, Vol. 2, especially  
 Topic 1c: The certainty and exactitude of mathematical knowledge: truth in mathematics; the *a priori* foundations of arithmetic and geometry

Topic 4*b*: The operations of geometry

QUANTITY, Vol. 2, especially

Topic 3: The magnitudes of geometry: the relations of dimensionality

Topic 3*a*: Straight lines: their length and their relations; angles, perpendiculars, parallels

Topic 3*d*: Surfaces

Topic 5*a*: Space: the matrix of figures and distances

SPACE, Vol. 2, especially

Topic 3*c*: Geometric space, its kinds and properties: spatial relationships and configurations

Topic 5: The mode of existence of geometric objects: their character as abstractions; their relation to intelligible matter

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 7, *Physics*, Bk. III, Chaps. 4–8; Bk. IV, Chaps. 1–9

Euclid, Vol. 10, *Elements*, Bk. I

Ptolemy, Vol. 15, *Almagest*, Bk. I

Copernicus, Vol. 15, *On the Revolutions of the Heavenly Spheres*, Bk. I

Descartes, Vol. 28, *Rules for the Direction of the Mind*, Rule XIV

Kant, Vol. 39, *Critique of Pure Reason*

James, W., Vol. 53, *Principles of Psychology*, Chaps. XX, XXVIII

Whitehead, Vol. 56, *Introduction to Mathematics*, Chaps. 9, 13, 16

Einstein, Vol. 56, *Relativity: The Special and the General Theory*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Einstein and Infeld, “[Rise and Decline of Classical Physics](#),” Vol. 8

Poincaré, [Space](#), Vol. 9

Russell, [Study of Mathematics](#); [Mathematics and the Metaphysicians](#), Vol. 9

Voltaire, [Micromégas](#), Vol. 2; “[English Men and Ideas](#),” Vol. 7

### *The Ethics of Belief*

Vol. 10, pages [16–36](#)

SUGGESTED READINGS IN THE *Syntopicon*

KNOWLEDGE, Vol. 1, especially

Topic 4*b*: Knowledge, belief, and opinion: their relation or distinction

OPINION, Vol. 2, especially

Topic 2*d*: Reason, experience, and authority as sources of opinion

REASONING, Vol. 2, especially

Topic 4*a*: Immediate inference: its relation to mediated inference or reasoning

Topic 5a: The fact and the reasoned fact: mere belief distinguished from belief on rational grounds

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bk. V

Bacon, Vol. 28, *Advancement of Learning*, Second Book; *Novum Organum*, First Book

Descartes, Vol. 28, *Discourse on Method*, Parts I–IV

Pascal, Vol. 30, *Pensées*, Sects. III–IV; *Preface to the Treatise on the Vacuum*

Locke, Vol. 33, *Essay Concerning Human Understanding*, Bk. IV, Chaps. XVIII–XXI

Hume, Vol. 33, *Enquiry Concerning Human Understanding*, Sects. X–XI

Kant, Vol. 39, *Critique of Pure Reason*

Freud, Vol. 54, *New Introductory Lectures on Psycho-Analysis*, Lecture 35

Russell, Vol. 55, *Problems of Philosophy*, Chap. XIII

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, *Saint Thomas Aquinas*, Vol. 10

Bacon, *Of Truth*, Vol. 10

Dewey, “Process of Thought,” Vol. 10

Dickens, “Full and Faithful Report of the Memorable Trial of Bardell against Pickwick,” Vol. 2

Emerson, *Montaigne; or, the Skeptic*, Vol. 10

Erskine, *Moral Obligation to Be Intelligent*, Vol. 10

Faraday, *Observations on Mental Education*, Vol. 7

James, W., *Will to Believe; Sentiment of Rationality*, Vol. 10

Laplace, “Probability,” Vol. 9

Peirce, *Red and the Black*, Vol. 9

Voltaire, “Philosophy of Common Sense,” Vol. 10

## JOSEPH CONRAD, 1857–1924

### *Youth*

Vol. 2, pages 210–236

### SUGGESTED READINGS IN THE *Syntopicon*

COURAGE, Vol. 1, especially

Topic 6: The formation or training of the courageous man

EDUCATION, Vol. 1, especially

Topic 5f: Learning apart from teachers and books: the role of experience



EXPERIENCE, Vol. 1, especially

Topic 8: Variety of experience as an ideal of human life

HONOR, Vol. 1, especially

Topic 2c: Honor as due self-esteem: magnanimity or proper pride

MAN, Vol. 2, especially

Topic 6c: The ages of man: infancy, youth, maturity, senescence;  
generational conflict

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 4a: Memory in the life of the individual: personal identity  
and continuity

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plutarch, Vol. 13, *Demosthenes*

Rabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. I, Chap. 23

Montaigne, Vol. 23, *Of the education of children*

Melville, Vol. 48, *Moby Dick*, Chaps. 24, 26

Twain, Vol. 48, *Adventures of Huckleberry Finn*

Joyce, Vol. 59, *Portrait of the Artist as a Young Man*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2

Bacon, *Of Youth and Age*, Vol. 7

Crane, *Open Boat*, Vol. 3

Defoe, *Robinson Crusoe*, Vol. 2

De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5

Dinesen, *Sorrow-Acre*, Vol. 3

Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10

Melville, *Billy Budd*, Vol. 3

Turgenev, *First Love*, Vol. 3

Twain, "Learning the River," Vol. 6

For Conrad's *Heart of Darkness* in *Great Books of the Western World*, see  
Vol. 59

## STEPHEN CRANE, 1871–1900

### *The Open Boat*

Vol. 3, pages 5–26

SUGGESTED READINGS IN THE *Syntopicon*

CAUSE, Vol. 1, especially

Topic 3: Causality and freedom

CHANCE, Vol. 1, especially

- Topic 2*b*: The relation of chance to fate, providence, and predestination  
 COURAGE, Vol. 1, especially  
 Topic 3: The passions in the sphere of courage: fear, daring, anger, hope, despair  
 FATE, Vol. 1, especially  
 Topic 1: The decrees of fate and the decisions of the gods  
 LIFE AND DEATH, Vol. 1, especially  
 Topic 8*b*: The love of life: the instinct of self-preservation; the life instinct  
 MAN, Vol. 2, especially  
 Topic 10*d*: The finiteness and insufficiency of man: his sense of being dependent and ordered to something beyond himself  
 WORLD, Vol. 2, especially  
 Topic 6*c*: The rationality or intelligibility of the universe  
 Topic 6*d*: The goodness and beauty of the universe: its evil and imperfections

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Homer, Vol. 3, *Odyssey*, Bk. V  
 Euripides, Vol. 4, *Alcestis*  
 Plato, Vol. 6, *Laws*, Bk. X  
 Virgil, Vol. 12, *Aeneid*, Bk. I  
 Dante, Vol. 19, *Divine Comedy*, Inferno, Canto XXVI  
 Montaigne, Vol. 23, *That the taste of good and evil depends in large part on the opinion we have of them*  
 Shakespeare, Vol. 25, *Pericles*, Act III, Scene I; *Tempest*, Act I, Scene I  
 Melville, Vol. 48, *Moby Dick*, Chap. 42  
 Tolstoy, Vol. 51, *War and Peace*, Second Epilogue  
 Conrad, Vol. 59, *Heart of Darkness*  
 Beckett, Vol. 60, *Waiting for Godot*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Death; Of Adversity*, Vol. 10  
 Bunin, *Gentleman from San Francisco*, Vol. 3  
 Conrad, *Youth*, Vol. 2  
 Defoe, *Robinson Crusoe*, Vol. 2  
 De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5  
 Dinesen, *Sorrow-Acre*, Vol. 3  
 Emerson, *Self-Reliance*, Vol. 10  
 James, W., *Energies of Men*, Vol. 7  
 Synge, *Riders to the Sea*, Vol. 4

## JEAN DE CRÈVECOEUR, 1735–1813

## “The Making of Americans”

from *Letters from an American Farmer*Vol. 6, pages [546–559](#)SUGGESTED READINGS IN THE *Syntopicon*

DEMOCRACY, Vol. 1, especially

Topic 4a: Liberty and equality for all under law

LABOR, Vol. 1, especially

Topic 7f: The relation of economic to political freedom:  
economic democracy

LIBERTY, Vol. 1, especially

Topic 1f: The freedom of equals under government: the equality  
of citizenship

PROGRESS, Vol. 2, especially

Topic 4c: The growth of political freedom: the achievement of  
citizenship and civil rights; progress toward an equality  
of conditions

RELIGION, Vol. 2, especially

Topic 6e: Religious liberty: freedom of conscience; religious  
tolerationRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 6, *Laws*, Bks. III, IVAristotle, Vol. 8, *Athenian Constitution*, Chaps. 5–42Locke, Vol. 33, *Letter Concerning Toleration*Smith, Vol. 36, *Wealth of Nations*, Bk. I, Chap. XHamilton, Madison, Jay, Vol. 40, *Federalist*, Nos. 10, 35Mill, J. S., Vol. 40, *On Liberty*, Chap. 1Tocqueville, Vol. 44, *Democracy in America*, Introduction; Vol. 1, Part  
II, Chaps. 5–6; Vol. 2, Part II, Chap. 1RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Adams, “[United States in 1800](#),” Vol. 6Great Documents, *Virginia Declaration of Rights*, Vol. 6Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6Hume, *Of Refinement in the Arts*, Vol. 7Jefferson, *First Inaugural Address*, Vol. 6Lincoln, *Address at Cooper Institute*, Vol. 6Tocqueville, “[Observations on American Life and Government](#),” Vol. 6Whitman, *Preface to Leaves of Grass*, Vol. 5

## EVE CURIE, 1904–2007

### *The Discovery of Radium*

Vol. 8, pages [32–42](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

ELEMENT, Vol. 1, especially

Topic 1: The concept of element

Topic 3: The theory of the elements in natural philosophy, physics, and chemistry

PHYSICS, Vol. 2, especially

Topic 4: The experimental method in the study of nature

SCIENCE, Vol. 2, especially

Topic 1*b*: Science as the discipline of experimental inquiry and the organization of experimental knowledge: the scientific spirit

Topic 5: Scientific method

Topic 6: The development of the sciences

SPACE, Vol. 2, especially

Topic 2*c*: Space as a medium of physical action: the ether and action-at-a-distance; the phenomena of gravitation, radiation, and electricity

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Descartes, Vol. 28, *Discourse on Method*, Part VI

Lavoisier, Vol. 42, *Elements of Chemistry*

Whitehead, Vol. 55, *Science and the Modern World*

Heisenberg, Vol. 56, *Physics and Philosophy*, Chaps. 5, 9

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Darwin, *Autobiography*, Vol. 8

Einstein and Infeld, “[Rise and Decline of Classical Physics](#),” Vol. 8

Faraday, *Chemical History of a Candle*, Vol. 8

Galton, “[Classification of Human Ability](#),” Vol. 8

James, W., *Energies of Men*, Vol. 7

Mendeleev, “[Genesis of a Law of Nature](#),” Vol. 8

Poincaré, *Mathematical Creation*, Vol. 9

Tyndall, “[Michael Faraday](#),” Vol. 8

Wöhler, *On the Artificial Production of Urea*, Vol. 8

Woolf, *Art of Biography*, Vol. 6

## DANTE ALIGHIERI, 1265–1321

## “On World Government”

from *De Monarchia*

Vol. 7, pages 383–399

SUGGESTED READINGS IN THE *Syntopicon*

CITIZEN, Vol. 1, especially

Topic 7: Political citizenship and membership in the city of God

Topic 8: The idea of world citizenship: the political brotherhood of man

JUSTICE, Vol. 1, especially

Topic 1e: Justice as an act of will or duty fulfilling obligations to the common good: the harmonious action of individual wills under a universal law of freedom

WAR AND PEACE, Vol. 2, especially

Topic 11d: World government and world peace

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Aurelius, Vol. 11, *Meditations*, Bks. III–IVKant, Vol. 39, *Science of Right*, Second PartHegel, Vol. 43, *Philosophy of Right*, Third Part, Sub-sect. IIITocqueville, Vol. 44, *Democracy in America*, Vol. 2, Part I, Chap. 5Tolstoy, Vol. 51, *War and Peace*, Bk. 6, Chap. VIIDostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. V, Chap. 5Freud, Vol. 54, *Thoughts for the Times on War and Death*, Chap. IRELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Clausewitz, *What Is War?*, Vol. 7Great Documents, *Charter of the United Nations; Universal Declaration of Human Rights*, Vol. 6

Guizot, “Civilization,” Vol. 6

Kant, *Perpetual Peace*, Vol. 7Rousseau, *Lasting Peace through the Federation of Europe*, Vol. 7For Dante’s *Divine Comedy* in *Great Books of the Western World*, see Vol. 19

## TOBIAS DANTZIG, 1884–1956

*Fingerprints**The Empty Column*

Vol. 9, pages 165–189

SUGGESTED READINGS IN THE *Syntopicon*

## MATHEMATICS, Vol. 2, especially

Topic 2: The objects of mathematics: ideas or abstractions; number, figure, extension, relation, order

Topic 2a: The apprehension of mathematical objects: by intuition, imagination, construction; the forms of time and space

Topic 2b: The being of mathematical objects: their real, ideal, or mental existence

## QUANTITY, Vol. 2, especially

Topic 4: Discrete quantities: number and numbering

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bk. VII

Aristotle, Vol. 7, *Metaphysics*, Bk. X, Chaps. 1–7; Bk. XI, Chaps. 1–9; Bk. XIII, Chap. 6–Bk. XIV, Chap. 6

Kant, Vol. 39, *Critique of Pure Reason*, Introduction

James, W., Vol. 53, *Principles of Psychology*, Chap. XXVIII

Whitehead, Vol. 56, *Introduction to Mathematics*, Chap. 1

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Campbell, *Measurement*, Vol. 9

Forsyth, *Mathematics, in Life and Thought*, Vol. 9

Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9

Kasner and Newman, *New Names for Old; Beyond the Googol*, Vol. 9

Poincaré, *Mathematical Creation*, Vol. 9

Russell, *Definition of Number*, Vol. 9

Whitehead, *On the Nature of a Calculus*, Vol. 9

## CHARLES ROBERT DARWIN, 1809–1882

*Autobiography*

Vol. 8, pages 47–93

SUGGESTED READINGS IN THE *Syntopicon*

## EDUCATION, Vol. 1, especially

Topic 4b: The influence of the family in moral training

Topic 5e: The emotional aspect of learning: pleasure, desire, interest

Topic 5f: Learning apart from teachers and books: the role of experience

## EVOLUTION, Vol. 1, especially

Topic 4: The theory of evolution: the origin of new species from a common ancestry

SCIENCE, Vol. 2, especially

Topic 2b: The comparison of science with poetry and history

Topic 5a: The role of experience: observation and experiment

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Montaigne, Vol. 23, *Of practice; Of experience*

Descartes, Vol. 28, *Discourse on Method*, Parts I–III; *Meditation II*

James, W., Vol. 53, *Principles of Psychology*, Chaps. VII, X

Freud, Vol. 54, *New Introductory Lectures on Psycho-Analysis*, Lecture 35

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Balzac, *Passion in the Desert*, Vol. 3

Carson, *Sunless Sea*, Vol. 8

Curie, *Discovery of Radium*, Vol. 8

De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5

Dewey, “Process of Thought,” Vol. 10

Eiseley, “On Time,” Vol. 8

Fabre, *Laboratory of the Open Fields; Sacred Beetle*, Vol. 8

Galton, “Classification of Human Ability,” Vol. 8

Huxley, *On a Piece of Chalk; On the Relations of Man to the Lower Animals*, Vol. 8

Lamb, *Sanity of True Genius*, Vol. 5

Lyell, “Geological Evolution,” Vol. 8

Malthus, “Principle of Population,” Vol. 7

Mill, J. S., “Childhood and Youth,” Vol. 6

Poincaré, *Mathematical Creation*, Vol. 9

Tyndall, “Michael Faraday,” Vol. 8

Woolf, *Art of Biography*, Vol. 6

For other works by Darwin in *Great Books of the Western World*, see Vol. 49

## DANIEL DEFOE, 1660–1731

### *Robinson Crusoe*

Vol. 2, pages 5–121

SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 1, especially

Topic 5f: Learning apart from teachers and books: the role of experience

EXPERIENCE, Vol. 1, especially



Topic 4b: Verification by experience: experience as the ultimate test of truth

Topic 6a: Experience as indispensable to sound judgment and prudence

LABOR, Vol. 1, especially

Topic 1d: The social necessity of labor and the moral obligation to work

Topic 1e: The honor of work and the virtue of productivity: progress through the invention of arts for the conquest of nature

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 4, *Philoctetes*

Aristotle, Vol. 8, *Politics*, Bk. I

Epictetus, Vol. 11, *Discourses*, Bk. III, Chap. 13

Montaigne, Vol. 23, *Of solitude*

Shakespeare, Vol. 25, *Tempest*, Act I

Mill, J. S., Vol. 40, *Utilitarianism*, Chap. 2

James, W., Vol. 53, *Principles of Psychology*, Chaps. IV, XI, XIX

Dewey, Vol. 55, *Experience and Education*

Tawney, Vol. 57, *Acquisitive Society*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Conrad, *Youth*, Vol. 2

Crane, *Open Boat*, Vol. 3

Emerson, *Thoreau*, Vol. 6; *Self-Reliance*, Vol. 10

Fabre, *Sacred Beetle*, Vol. 8

Long, *Power within Us*, Vol. 6

O'Neill, *Emperor Jones*, Vol. 4

Sainte-Beuve, *What Is a Classic?*, Vol. 5

Tolstoy, *Three Hermits*, Vol. 3

Twain, "Learning the River," Vol. 6

Voltaire, "Philosophy of Common Sense," Vol. 10

## THOMAS DE QUINCEY, 1785–1859

### *Literature of Knowledge and Literature of Power*

Vol. 5, pages 358–361

### SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 1, especially

Topic 2b: The role of matter and form in artistic and natural production: beauty versus utility

Topic 10a: The influence of the arts on character and citizenship:  
the role of the arts in the training of youth

POETRY, Vol. 2, especially

Topic 5: Poetry in relation to knowledge

Topic 5a: The aim of poetry to instruct as well as to delight: the  
pretensions or deceptions of the poet as teacher

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bks. II–III, X

Augustine, Vol. 16, *City of God*, Bk. II, Chaps. 8–15

Rabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. I, Author's Prologue

Montaigne, Vol. 23, *Of the education of children; Apology for Raymond  
Sebond*

Cervantes, Vol. 27, *Don Quixote*, Part One, Chaps. 32, 47–50

Kant, Vol. 39, *Critique of Judgement*, First Part, Sect. I, Bk. II

Goethe, Vol. 45, *Faust*, Prelude on the Stage

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Sweetness and Light*, Vol. 5

Bacon, *Of Studies*, Vol. 5

Bury, *Herodotus*, Vol. 6

Conrad, *Youth*, Vol. 2

Crane, *Open Boat*, Vol. 3

Darwin, *Autobiography*, Vol. 8

Dinesen, *Sorrow-Acre*, Vol. 3

Eliot, T. S., *Dante*, Vol. 5

Hawthorne, *Rappaccini's Daughter*, Vol. 3

Hugo, "Battle with the Cannon," Vol. 2

Ibsen, *Enemy of the People*, Vol. 4

Johnson, *Preface to Shakespeare*, Vol. 5

Melville, *Billy Budd*, Vol. 3

Mill, J. S., "Childhood and Youth," Vol. 6

Molière, *Misanthrope*, Vol. 4

Sainte-Beuve, *Montaigne*, Vol. 5

Santayana, *Lucretius; Goethe's Faust*, Vol. 10

Schiller, *On Simple and Sentimental Poetry*, Vol. 5

Schopenhauer, *On Some Forms of Literature; On the Comparative Place  
of Interest and Beauty in Works of Art*, Vol. 5

Shelley, *Defence of Poetry*, Vol. 5

Tolstoy, *Death of Ivan Ilyitch*, Vol. 3

*On the Knocking at the Gate in Macbeth*

Vol. 5, pages 362–366

SUGGESTED READINGS IN THE *Syntopicon*

BEAUTY, Vol. 1, especially

Topic 2: Beauty in nature and art

KNOWLEDGE, Vol. 1, especially

Topic 6b(4): Knowledge in relation to the faculties of understanding, judgment, and reason; and to the work of intuition, imagination, and understanding

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 6c(2): The schema of the imagination as mediating between concepts of the understanding and the sensory manifold of intuition: the transcendental unity of apperception

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Shakespeare, Vol. 25, *Macbeth*

Kant, Vol. 39, *Critique of Pure Reason*, Part I; *Critique of Judgement*, Introduction

Hegel, Vol. 43, *Philosophy of History*, Second Part

James, W., Vol. 53, *Principles of Psychology*, Chap. X

Bergson, Vol. 55, *Introduction to Metaphysics*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Beauty*, Vol. 5

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3

Hemingway, *Killers*, Vol. 2

Johnson, *Preface to Shakespeare*, Vol. 5

Lamb, *My First Play*, Vol. 5

Schopenhauer, *On the Comparative Place of Interest and Beauty in Works of Art*, Vol. 5

## JOHN DEWEY, 1859–1952

## “The Process of Thought”

from *How We Think*

Vol. 10, pages [92–213](#)

SUGGESTED READINGS IN THE *Syntopicon*

DEFINITION, Vol. 1, especially

Topic 1b: The purpose of definition: the clarification of ideas

HYPOTHESIS, Vol. 1, especially

Topic 1: The use of hypotheses in the process of dialectic

## IDEA, Vol. 1, especially

- Topic 1*b*: Ideas or conceptions as that by which the mind thinks or knows
- Topic 5*d*: The order of concepts in the stages of learning: the more and the less general
- Topic 5*e*: The association, comparison, and discrimination of ideas: the stream of thought or consciousness

## JUDGMENT, Vol. 1, especially

- Topic 1: Judgment as an act or faculty of the mind: its contrast with the act of conception or with the faculties of understanding and reason
- Topic 7*c*: Reasoning as a sequence of judgments: the chain of reasoning
- Topic 8*b*: Analytic and synthetic judgments: trifling and instructive propositions

## KNOWLEDGE, Vol. 1, especially

- Topic 6*b*(4): Knowledge in relation to the faculties of understanding, judgment, and reason; and to the work of intuition, imagination, and understanding

## LANGUAGE, Vol. 1, especially

- Topic 1*a*: The role of language in thought and behavior
- Topic 5*a*: The abuse of words: ambiguity, imprecision, obscurity; the corruption of language for political motives
- Topic 8: Grammar and rhetoric: the effective use of language in teaching and persuasion

## MIND, Vol. 2, especially

- Topic 1*a*(2): The cooperation of intellect and sense: the dependence of thought upon imagination and the direction of imagination by reason

## REASONING, Vol. 2, especially

- Topic 1: Definitions or descriptions of reasoning: the process of thought
- Topic 1*c*: The role of sense, memory, and imagination in reasoning: perceptual inference, rational reminiscence, the collation of images
- Topic 5*a*: The fact and the reasoned fact: mere belief distinguished from belief on rational grounds
- Topic 5*b*(2): Definitions used as means in reasoning; definitions as the end of reasoning
- Topic 5*b*(3): *A priori* and *a posteriori* reasoning: from causes or from effects: from principles or from experience; analysis and synthesis

## SENSE, Vol. 2, especially

Topic 3d(1): The functions of the common sense: discrimination, comparison, association, collation or perception

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bks. VI–VII  
 Aristotle, Vol. 7, *Posterior Analytics*, Bk. I, Chaps. 1–3  
 Aquinas, Vol. 17, *Summa Theologica*, First Part, Q 14, Arts. 1–12  
 Hobbes, Vol. 21, *Leviathan*, Part I, Chaps. 4–5  
 Bacon, Vol. 28, *Advancement of Learning*, Second Book; *Novum Organum*, First Book  
 Descartes, Vol. 28, *Rules for the Direction of the Mind*, Rules V–XIV  
 Locke, Vol. 33, *Essay Concerning Human Understanding*, Bk. IV  
 Kant, Vol. 39, *Critique of Pure Reason*  
 James, W., Vol. 53, *Principles of Psychology*, Chap. XIII  
 Whitehead, Vol. 55, *Science and the Modern World*, Chaps. 9–10  
 Russell, Vol. 55, *Problems of Philosophy*, Chaps. VII–XI

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Discourse*, Vol. 5  
 Clifford, *Ethics of Belief*, Vol. 10  
 Darwin, *Autobiography*, Vol. 8  
 Einstein and Infeld, “Rise and Decline of Classical Physics,” Vol. 8  
 Erskine, *Moral Obligation to Be Intelligent*, Vol. 10  
 Faraday, *Observations on Mental Education*, Vol. 7  
 Forsyth, *Mathematics, in Life and Thought*, Vol. 9  
 James, W., *Will to Believe; Sentiment of Rationality*, Vol. 10  
 Poincaré, *Mathematical Creation*, Vol. 9  
 Schopenhauer, *On Education*, Vol. 7

For Dewey’s *Experience and Education* in *Great Books of the Western World*, see Vol. 55

## CHARLES DICKENS, 1812–1870

### “A Full and Faithful Report of the Memorable Trial of Bardell against Pickwick”

from *The Pickwick Papers*

Vol. 2, pages [391–448](#)

SUGGESTED READINGS IN THE *Syntopicon*

CUSTOM AND CONVENTION, Vol. 1, especially

Topic 5a: The conventional determination of moral judgments:  
 the moral evaluation of conventions

- Topic 6a: Constitutions, social contracts, positive laws, and manners as conventions
- Topic 6b: The force of custom with respect to law
- LAW, Vol. 1, especially
- Topic 5g: The application of positive law to cases: the casuistry of the judicial process; the conduct of a trial; the administration of justice
- Topic 9: The legal profession and the study of law: praise and dispraise of lawyers and judges
- VIRTUE AND VICE, Vol. 2, especially
- Topic 4e(3): Circumstances as affecting the morality of human acts

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Rabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. II, Chaps. 10–13; Bk. III, Chaps. 39–44
- Montaigne, Vol. 23, *Of experience*
- Shakespeare, Vol. 24, *Merchant of Venice*, Act IV, Scene I
- Cervantes, Vol. 27, *Don Quixote*, Part Two, Chap. 49
- Swift, Vol. 34, *Gulliver's Travels*, Part I, Chap. IV
- Boswell, Vol. 41, *Life of Samuel Johnson*
- Twain, Vol. 48, *Adventures of Huckleberry Finn*
- Fitzgerald, Vol. 60, *Great Gatsby*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Butler, “[Customs and Opinions of the Erewhonians](#),” Vol. 2
- Clifford, *[Ethics of Belief](#)*, Vol. 10
- Melville, *[Billy Budd](#)*, Vol. 3
- Scott, *[Two Drovers](#)*, Vol. 2

For Dickens' *Little Dorrit* in *Great Books of the Western World*, see Vol. 47

## ISAK DINESEN, 1885–1962

### *Sorrow-Acre*

Vol. 3, pages [615–641](#)

SUGGESTED READINGS IN THE *Syntopicon*

- ARISTOCRACY, Vol. 1, especially
- Topic 4: Aristocracy and the issue of rule by men as opposed to rule by law
- Topic 7: Historic and poetic exemplifications of aristocracy
- LOVE, Vol. 1, especially

Topic 2b(4): Patterns of love and friendship in the family

Topic 3d: The heroism of friendship and the sacrifices of love

OPINION, Vol. 2, especially

Topic 6b: The inexactitude of moral principles as applied to particular cases

TYRANNY AND DESPOTISM, Vol. 2, especially

Topic 2b: The degeneration of oligarchy: the tyranny of the wealthy

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 4, *Antigone*

Euripides, Vol. 4, *Trojan Women*

Plato, Vol. 6, *Statesman*

Montaigne, Vol. 23, *Of three good women*

Shakespeare, Vol. 24, *King Henry VI*, First Part, Act IV, Scenes V–VII

Montesquieu, Vol. 35, *Spirit of Laws*, Bk. V, Chap. 8

Dickens, Vol. 47, *Little Dorrit*

Huizinga, Vol. 58, *Waning of the Middle Ages*, Chaps. II–X

Chekhov, Vol. 59, *Uncle Vania*

Woolf, Vol. 60, *To the Lighthouse*

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Parents and Children*, Vol. 7; *Of Adversity*; *Of Love*, Vol. 10

Cicero, *On Old Age*, Vol. 10

Conrad, *Youth*, Vol. 2

Crane, *Open Boat*, Vol. 3

Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3

Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10

Hemingway, *Killers*, Vol. 2

Hugo, “*Battle with the Cannon*,” Vol. 2

Long, *Power within Us*, Vol. 6

Maupassant, *Two Friends*, Vol. 2

Melville, *Billy Budd*, Vol. 3

Synge, *Riders to the Sea*, Vol. 4

Tolstoy, *Death of Ivan Ilyitch*; *What Men Live By*, Vol. 3

## FYODOR DOSTOEVSKY, 1821–1881

### *White Nights*

Vol. 3, pages 276–319

#### SUGGESTED READINGS IN THE *Syntopicon*

DESIRE, Vol. 1, especially



Topic 5a: Desire ruling imagination: daydreaming and fantasy  
HAPPINESS, Vol. 1, especially

Topic 2b(5): The importance of friendship and love for happiness

Topic 4a: Man's capacity for happiness: differences in human nature with respect to happiness

LOVE, Vol. 1, especially

Topic 2b(1): The relation between love and friendship

Topic 2b(2): Self-love in relation to the love of others: vanity and self-interest

Topic 3d: The heroism of friendship and the sacrifices of love

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Phaedrus*; *Symposium*

Dante, Vol. 19, *Divine Comedy*, Inferno, Canto V

Shakespeare, Vol. 24, *Love's Labour's Lost*, Act IV, Scene III

James, W., Vol. 53, *Principles of Psychology*, Chap. X

Proust, Vol. 59, *Swann in Love*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2

Anonymous, *Aucassin and Nicolette*, Vol. 2

Apuleius, "Cupid and Psyche," Vol. 3

Bacon, *Of Love*, Vol. 10

Galsworthy, *Apple-Tree*, Vol. 3

Lamb, *Dream Children*, Vol. 5

Pater, "Art of Life," Vol. 10

Turgenev, *First Love*, Vol. 3

For Dostoevsky's *Brothers Karamazov* in *Great Books of the Western World*,  
see Vol. 52

## SIR ARTHUR EDDINGTON, 1882–1944

### *The Running-Down of the Universe*

Vol. 8, pages 565–580

SUGGESTED READINGS IN THE *Syntopicon*

CHANCE, Vol. 1, especially

Topic 4: Cause and chance in relation to knowledge and opinion:  
the theory of probability

CHANGE, Vol. 1, especially

Topic 5: The measure of motion

Topic 13: The problem of the eternity of motion or change

MECHANICS, Vol. 2, especially

Topic 6g: Work and energy: their conservation; perpetual motion; their relation to mass; the principle of least action

NATURE, Vol. 2, especially

Topic 3a: The maxims and laws of nature: the rationality of nature; entropy

SPACE, Vol. 2, especially

Topic 2: Space, void, and motion

TIME, Vol. 2, especially

Topic 2c: The creation of time: the priority of eternity to time; the immutability of the world after the end of time

Topic 3: The mode of existence of time

WORLD, Vol. 2, especially

Topic 1a: The opposed metaphors: the universe as a machine and the universe as a living organism; the doctrine of the world soul

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 7, *Physics*, Bk. VIII

Lucretius, Vol. 11, *Way Things Are*, Bks. I–II

Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*, Bk. III

Faraday, Vol. 42, *Experimental Researches in Electricity*

Einstein, Vol. 56, *Relativity: The Special and the General Theory*

Heisenberg, Vol. 56, *Physics and Philosophy*, Chaps. 6–9

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Emerson, *Montaigne; or, the Skeptic*, Vol. 10

Epicurus, *Letter to Herodotus*, Vol. 10

Helmholtz, *On the Conservation of Force*, Vol. 8

Jeans, *Beginnings and Endings*, Vol. 8

Poincaré, *Chance*, Vol. 9

Santayana, *Lucretius*, Vol. 10

Voltaire, *Micromégas*, Vol. 2; “English Men and Ideas,” Vol. 7

For Eddington’s *Expanding Universe* in *Great Books of the Western World*, see Vol. 56

ALBERT EINSTEIN, 1879–1955

and LEOPOLD INFELD, 1898–1968

“The Rise and Decline of Classical Physics”

from *The Evolution of Physics*

Vol. 8, pages [490–560](#)

SUGGESTED READINGS IN THE *Syntopicon*

## ASTRONOMY AND COSMOLOGY, Vol. 1, especially

Topic 2: The method of astronomy

Topic 6*c*(2): The form of celestial motion: circles, the equant, ellipses

Topic 6*c*(3): The laws of celestial motion: celestial mechanics

## CHANGE, Vol. 1

## ELEMENT, Vol. 1, especially

Topic 5: The conception of atoms as indivisible, imperceptible, and indestructible

Topic 6: The conception of atoms as divisible, detectable but not perceptible, and composed of elementary particles; theories of atomic structure; the properties of subatomic particles

## INFINITY, Vol. 1, especially

Topic 3: The infinite in quantity: infinite magnitudes and multitudes

Topic 4: The infinity of matter

## MATHEMATICS, Vol. 2, especially

Topic 5*b*: Mathematical physics: the mathematical structure of nature

## MECHANICS, Vol. 2

## PHYSICS, Vol. 2, especially

Topic 1*b*: The relation of the philosophy of nature to mathematics: mathematical method and mathematical principles in natural philosophy

Topic 3: Mathematical physics: observation and measurement in relation to mathematical formulations

Topic 4*b*: Experimental discovery: inductive generalization from experiment; the role of theory or hypothesis in experimentation

Topic 4*d*: Experimental measurement: the relation between the observer and the phenomena; the application of mathematical formulas

Topic 5: The utility of physics: the invention of machines; the techniques of engineering; the mastery of nature

## QUANTITY, Vol. 2

## SCIENCE, Vol. 2, especially

Topic 1*b*: Science as the discipline of experimental inquiry and the organization of experimental knowledge: the scientific spirit

- Topic 4: The nature of scientific knowledge
- Topic 5: Scientific method
- SPACE, Vol. 2, especially
- Topic 2: Space, void, and motion

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Lucretius, Vol. 11, *Way Things Are*
- Copernicus, Vol. 15, *On the Revolutions of the Heavenly Spheres*, Translator's Introduction; Bks. I, V
- Kepler, Vol. 15, *Epitome of Copernican Astronomy*, Bks. IV–V
- Gilbert, Vol. 26, *On the Loadstone*
- Galileo, Vol. 26, *Dialogues Concerning the Two New Sciences*, Third and Fourth Days
- Newton, Vol. 32, *Mathematical Principles of Natural Philosophy; Optics*
- Huygens, Vol. 32, *Treatise on Light*
- Faraday, Vol. 42, *Experimental Researches in Electricity*
- Whitehead, Vol. 55, *Science and the Modern World*, Chaps. I–II, IX
- Bohr, Vol. 56, *Atomic Theory and the Description of Nature*
- Heisenberg, Vol. 56, *Physics and Philosophy*, Chaps. 1–5, 11

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Campbell, *Measurement; Numerical Laws and the Use of Mathematics in Science*, Vol. 9
- Clifford, *Postulates of the Science of Space*, Vol. 9
- Curie, *Discovery of Radium*, Vol. 8
- Dewey, "Process of Thought," Vol. 10
- Epicurus, *Letter to Herodotus*, Vol. 10
- Faraday, *Chemical History of a Candle*, Vol. 8
- Forsyth, *Mathematics, in Life and Thought*, Vol. 9
- Galileo, *Starry Messenger*, Vol. 8
- Helmholtz, *On the Conservation of Force*, Vol. 8
- Mendeleev, "Genesis of a Law of Nature," Vol. 8
- Poincaré, *Space*, Vol. 9
- Russell, *Mathematics and the Metaphysicians*, Vol. 9
- Tyndall, "Michael Faraday," Vol. 8
- Voltaire, "English Men and Ideas," Vol. 7
- Whitehead, "On Mathematical Method," Vol. 9

For Einstein's *Relativity: The Special and the General Theory* in *Great Books of the Western World*, see Vol. 56

## LOREN EISELEY, 1907–1977

## “On Time”

from *The Immense Journey*Vol. 8, pages [123–129](#)SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 1, especially

Topic 2*b*: Analogies of structure and function among different classes of animalsTopic 2*c*: Continuity and discontinuity in the scale of animal life: gradation from lower to higher formsTopic 11*b*: The relation between animals and their environments

EVOLUTION, Vol. 1, especially

Topic 3: The problem of evolution: the origin of plant and animal species

Topic 4: The theory of evolution: the origin of new species from a common ancestry

Topic 5: The facts of evolution: evidences bearing on the history of life on earth

HABIT, Vol. 1, especially

Topic 3: The instincts or innate habits of animals and men

SCIENCE, Vol. 2, especially

Topic 2*b*: The comparison of science with poetry and history

TIME, Vol. 2, especially

Topic 3: The mode of existence of time

Topic 6: The knowledge of time and the experience of duration

Topic 8*a*: Prehistoric and historic time: the antiquity of manRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Augustine, Vol. 16, *Confessions*, Bk. XIIDarwin, Vol. 49, *Origin of Species*; *Descent of Man*, Chaps. I–II, IV–VII, XV–XVIWhitehead, Vol. 55, *Science and the Modern World*, Chaps. I, VDobzhansky, Vol. 56, *Genetics and the Origin of Species*, Chaps. I, V–VI, XRELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Boeke, *Cosmic View*, Vol. 8Carson, *Sunless Sea*, Vol. 8Darwin, *Autobiography*, Vol. 8Huxley, *On the Relations of Man to the Lower Animals*; *On a Piece of Chalk*, Vol. 8

Jeans, *Beginnings and Endings*, Vol. 8  
 Lyell, "Geological Evolution," Vol. 8  
 Voltaire, *Micromégas*, Vol. 2

## GEORGE ELIOT, 1819–1880

### *The Lifted Veil*

Vol. 3, pages 157–193

#### SUGGESTED READINGS IN THE *Syntopicon*

##### EMOTION, Vol. 1, especially

- Topic 1a: Emotion in relation to feelings of pleasure and pain
- Topic 2c: The opposition of particular emotions to one another
- Topic 4c: Inherited or acquired emotional dispositions: the moral significance of temperamental types; emotional torpor or lethargy

##### MAN, Vol. 2, especially

- Topic 2b: The sciences of human nature: anthropology and psychology; ethnography and ethnology; rational and empirical psychology; experimental and clinical psychology
- Topic 6a: The cause and range of human inequalities: differences in ability, inclination, temperament, habit
- Topic 6b: The equality or inequality of men and women

##### PROPHECY, Vol. 2, especially

- Topic 1a: Prophecy as the reading of fate, the foretelling of fortune, the beholding of the future

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 3 *Odyssey*, Bk. XI  
 Sophocles, Vol. 4, *Oedipus the King*; *Oedipus at Colonus*; *Antigone*  
 Virgil, Vol. 12, *Aeneid*, Bk. VI  
 Goethe, Vol. 45, *Faust*, Part One; Part Two, Act II  
 Melville, Vol. 48, *Moby Dick*, Chaps. 19, 117, 135  
 Eliot, T. S., Vol. 60, *Waste Land*

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2  
 Bacon, *Of Marriage and Single Life*, Vol. 7; *Of Love*, Vol. 10  
 Hawthorne, *Rappaccini's Daughter*, Vol. 3  
 Lawrence, *Rocking-Horse Winner*, Vol. 3  
 Long, *Power within Us*, Vol. 6

Mann, *Mario and the Magician*, Vol. 3

Plutarch, *Of Bashfulness*, Vol. 7

Pushkin, *Queen of Spades*, Vol. 3

Stevenson, *Strange Case of Dr. Jekyll and Mr. Hyde*, Vol. 2

For George Eliot's *Middlemarch* in *Great Books of the Western World*, see Vol. 46

## THOMAS STEARNS ELIOT, 1888–1965

### *Dante*

Vol. 5, pages 371–403

### SUGGESTED READINGS IN THE *Syntopicon*

IDEA, Vol. 1, especially

Topic 4b(4): Univocal and analogical terms

LANGUAGE, Vol. 1, especially

Topic 9: The language of poetry: the poet's enchantment with language

PHILOSOPHY, Vol. 2, especially

Topic 1d: The relation of philosophy to myth, poetry, and history

POETRY, Vol. 2, especially

Topic 8b: Critical standards and artistic rules with respect to the language of poetry: the distinction between prose and verse; the measure of excellence in style

Topic 8c: The interpretation of poetry and myth

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Protagoras*

Aristotle, Vol. 8, *On Poetics*

Cervantes, Vol. 27, *Don Quixote*, Part Two, Chap. 16

Kant, Vol. 39, *Critique of Judgment*, Introduction—First Part, Sect. I, Bk. I

Goethe, Vol. 45, *Faust*, Part Two, Act III

Huizinga, Vol. 58, *Waning of the Middle Ages*, Chaps. XX–XXII

Joyce, Vol. 59, *Portrait of the Artist as a Young Man*

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, *Saint Thomas Aquinas*, Vol. 10

Arnold, *Study of Poetry*, Vol. 5

De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5

Dante, "On World Government," Vol. 7

Hazlitt, *On Swift*, Vol. 5



- Johnson, *Preface to Shakespeare*, Vol. 5  
 Sainte-Beuve, *What Is a Classic?*, Vol. 5  
 Schopenhauer, *On Style*, Vol. 5  
 Shelley, *Defence of Poetry*, Vol. 5  
 Woolf, *How Should One Read a Book?*, Vol. 5

For Dante's *Divine Comedy* in *Great Books of the Western World*, see Vol. 19

### *Tradition and the Individual Talent*

Vol. 5, pages 404–411

#### SUGGESTED READINGS IN THE *Syntopicon*

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 4b: Memory in the life of the group, race, or nation: instinct, legend, and tradition

POETRY, Vol. 2, especially

Topic 3: The inspiration or genius of the poet: the role of experience and imagination; the influence of the poetic tradition

Topic 6a: The expression of emotion in poetry

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Ion*  
 Kant, Vol. 39, *Critique of Judgement*, First Part, Sect. I, Bk. II  
 Tocqueville, Vol. 44, *Democracy in America*, Vol. 2, Part I, Chaps. 9–18  
 Goethe, Vol. 45, *Faust*, Prelude on the Stage  
 Joyce, Vol. 59, *Portrait of the Artist as a Young Man*

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Arnold, *Study of Poetry; Sweetness and Light*, Vol. 5  
 Emerson, *Thoreau*, Vol. 6  
 Guizot, "Civilization," Vol. 6  
 Hazlitt, *My First Acquaintance with Poets; Of Persons One Would Wish to Have Seen*, Vol. 5  
 Hume, *Of the Study of History*, Vol. 7  
 James, W., *Great Men and Their Environment*, Vol. 7  
 Lamb, *Sanity of True Genius*, Vol. 5  
 Lawrence, *Rocking-Horse Winner*, Vol. 3  
 Sainte-Beuve, *What Is a Classic?*, Vol. 5  
 Schopenhauer, *On Education*, Vol. 7  
 Shelley, *Defence of Poetry*, Vol. 5  
 Stevenson, *Lantern-Bearers*, Vol. 7  
 Whitman, *Preface to Leaves of Grass*, Vol. 5  
 Woolf, *How Should One Read a Book?*, Vol. 5

For T. S. Eliot's *Waste Land* in *Great Books of the Western World*, see Vol. 60

## RALPH WALDO EMERSON, 1803–1882

*Thoreau*Vol. 6, pages [150–165](#)SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 1, especially

Topic 12c: Friendship or love between animals and men

EDUCATION, Vol. 1, especially

Topic 5f: Learning apart from teachers and books: the role of experience

LAW, Vol. 1, especially

Topic 6c: The force of tyrannical, unjust, or bad laws: the right of rebellion or disobedience

LIBERTY, Vol. 1, especially

Topic 3d: Freedom from conflict and freedom for individuality as conditions of happiness

NATURE, Vol. 2, especially

Topic 3a: The maxims and laws of nature: the rationality of nature; entropy

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Lucretius, Vol. 11, *Way Things Are*, Bk. VEpictetus, Vol. 11, *Discourses*, Bk. IV, Chap. 1Rabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. I, Chaps. 23–24Montaigne, Vol. 23, *Of cruelty; Of experience*Milton, Vol. 29, *Areopagitica*Nietzsche, Vol. 43, *Beyond Good and Evil*, Part TwoTocqueville, Vol. 44, *Democracy in America*, Vol. 2, Part IV, Chaps. 6–7RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Balzac, *Passion in the Desert*, Vol. 3Defoe, *Robinson Crusoe*, Vol. 2Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5Emerson, *Nature; Self-Reliance*, Vol. 10Great Documents, *Declaration of Independence*, Vol. 6Kipling, *Mowgli's Brothers*, Vol. 2Lamb, *Sanity of True Genius*, Vol. 5Long, *Power within Us*, Vol. 6Plutarch, *Contentment*, Vol. 10Ruskin, *Idealist's Arraignment of the Age*, Vol. 7Stevenson, *Lantern-Bearers*, Vol. 7Thoreau, *Civil Disobedience; Plea for Captain John Brown*, Vol. 6

Tocqueville, "Observations on American Life and Government," Vol. 6

Woolf, *Art of Biography*, Vol. 6

*Nature*

Vol. 10, pages [512–524](#)

SUGGESTED READINGS IN THE *Syntopicon*

BEAUTY, Vol. 1, especially

Topic 2: Beauty in nature and in art

CHANGE, Vol. 1, especially

Topic 4: Motion and rest: contrary motions

NATURE, Vol. 2, especially

Topic 1*b*: Nature as the universe or the totality of things: the identification of God and nature; the distinction between *natura naturans* and *natura naturata*

Topic 2*b*: Nature and convention: the state of nature and the state of society

Topic 3*a*: The maxims and laws of nature: the rationality of nature; entropy

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Tímaeus*

Plotinus, Vol. 11, *Third Ennead*, Eighth Tractate; *Sixth Ennead*, Third Tractate

Montaigne, Vol. 23, To the Reader; *Of repentance*; *Of experience*

Spinoza, Vol. 28, *Ethics*, Part I, Props. 1–32

Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*, Def. III; Laws I–III

Kant, Vol. 39, *Critique of Judgement*, First Part, Sect. I, Bk. II

Whitehead, Vol. 55, *Science and the Modern World*, Chap. V

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, *Saint Thomas Aquinas*, Vol. 10

Bacon, *Sphinx*, Vol. 8

Emerson, *Thoreau*, Vol. 6

Epicurus, *Letter to Herodotus*, Vol. 10

Fabre, *Laboratory of the Open Fields*; *Sacred Beetle*, Vol. 8

Huxley, *On the Relations of Man to the Lower Animals*, Vol. 8

James, W., *Will to Believe*, Vol. 10

Long, *Power within Us*, Vol. 6

Mill, J. S., *Nature*, Vol. 10

Santayana, *Lucretius*, Vol. 10

Voltaire, “*Philosophy of Common Sense*,” Vol. 10

*Self-Reliance*

Vol. 10, pages [525–545](#)

SUGGESTED READINGS IN THE *Syntopicon*

CUSTOM AND CONVENTION, Vol. 1, especially

Topic 9a: Custom as a source of opinion and belief: its influence on judgments of beauty

HONOR, Vol. 1, especially

Topic 2c: Honor as due self-esteem: magnanimity or proper pride

OPINION, Vol. 2, especially

Topic 3a: The truth of knowledge and of right opinion: their difference with respect to manner of acquisition, stability, and teachability

Topic 5a: Rights and duties with respect to the expression of opinion

WISDOM, Vol. 2, especially

Topic 1a: Diverse conceptions of natural wisdom: the supreme form of human knowledge

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Aeschylus, Vol. 4, *Agamemnon*Plato, Vol. 6, *Apology*Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. IV, Chaps. 2–4Montaigne, Vol. 23, *Of presumption*Spinoza, Vol. 28, *Ethics*, Part IV, Prop. 18Pascal, Vol. 30, *Pensées*, Sect. IIKant, Vol. 39, *Critique of Pure Reason*Boswell, Vol. 41, *Life of Samuel Johnson*Kierkegaard, Vol. 43, *Fear and Trembling*Nietzsche, Vol. 43, *Beyond Good and Evil*, Parts Two and NineFitzgerald, Vol. 60, *Great Gatsby*RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Adams, “[United States in 1800](#),” Vol. 6Bacon, *Of Adversity*, Vol. 10Carlyle, *Hero as King*, Vol. 6Crane, *Open Boat*, Vol. 3Defoe, *Robinson Crusoe*, Vol. 2Emerson, *Thoreau*, Vol. 6Ibsen, *Enemy of the People*, Vol. 4Lamb, *Sanity of True Genius*, Vol. 5Long, *Power within Us*, Vol. 6Sainte-Beuve, *Montaigne*, Vol. 5Shaw, *Man of Destiny*, Vol. 4Tocqueville, “[Observations on American Life and Government](#),” Vol. 6Twain, “[Learning the River](#),” Vol. 6Washington, *Farewell Address*, Vol. 6

*Montaigne; or, the Skeptic*Vol. 10, pages [546–562](#)SUGGESTED READINGS IN THE *Syntopicon*

KNOWLEDGE, Vol. 1, especially

Topic 5c: Dogmatism, skepticism, and the critical attitude with respect to the extent, certainty, and finality of human knowledge

MIND, Vol. 2, especially

Topic 5b: The natural limits of the mind: the unknowable; objects which transcend its powers; reason's critical determination of its own limits or boundaries

RELATION, Vol. 2, especially

Topic 6b: Absolute and relative with respect to truth

TRUTH, Vol. 2, especially

Topic 7a: The impossibility of knowing the truth: the restriction of all human judgments to degrees of probability; the denial of axioms and of the possibility of demonstration

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 6, *Euthydemus*Montaigne, Vol. 23, *Apology for Raymond Sebond*Bacon, Vol. 28, *Advancement of Learning*, First BookPascal, Vol. 30, *Pensées*, Sect. IIIHume, Vol. 33, *Enquiry Concerning Human Understanding*, Sect. IV,  
Part II–Sect. V, Part INietzsche, Vol. 43, *Beyond Good and Evil*, Parts One and SixJames, W., Vol. 55, *Pragmatism*, Lectures VI–VIIRELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Truth*, Vol. 10Clifford, *Ethics of Belief*, Vol. 10Eddington, *Running-Down of the Universe*, Vol. 8Eliot, G., *Lifted Veil*, Vol. 3James, W., *Will to Believe*, Vol. 10Sainte-Beuve, *Montaigne*, Vol. 5Xenophon, “*Character of Socrates*,” Vol. 6For Montaigne's *Essays* in *Great Books of the Western World*, see Vol. 23

## EPICTETUS, c. 60–c. 138

*The Enchiridion*Vol. 10, pages [236–254](#)

SUGGESTED READINGS IN THE *Syntopicon*

DESIRE, Vol. 1, especially

Topic 6a: The regulation of desire by reason: the discipline of moral virtue or duty

DUTY, Vol. 1, especially

Topic 2: Comparison of the ethics of duty with the ethics of happiness, pleasure, or utility

GOOD AND EVIL, Vol. 1, especially

Topic 3b: Goodness in the order of freedom and will

Topic 4c: Goods of the body and goods of the soul: the scale of values

Topic 4d: Intrinsic and external goods: intrinsic worth and extrinsic value

LIFE AND DEATH, Vol. 1, especially

Topic 8d: The fear of death: the attitude of the hero, the philosopher, the poet, the martyr

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bks. IV, IX

Aurelius, Vol. 11, *Meditations*, Bks. III–VII

Augustine, Vol. 16, *City of God*, Bk. XII, Chaps. 4–10

Montaigne, Vol. 23, *That the taste of good and evil depends in large part on the opinion we have of them*

Bacon, Vol. 28, *Advancement of Learning*, Second Book

Spinoza, Vol. 28, *Ethics*, Part IV, Appendix

Kant, Vol. 39, *Fundamental Principles of the Metaphysic of Morals*,

First–Second Sections; Third Section; *Critique of Practical Reason*, Part I, Bk. II, Chaps. I–II

Mill, J. S., Vol. 40, *Utilitarianism*, Chap. 2

Hegel, Vol. 43, *Philosophy of Right*, First Part

Nietzsche, Vol. 43, *Beyond Good and Evil*, Part One

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Sweetness and Light*, Vol. 5

Bacon, *Of Death*, Vol. 10

Cicero, *On Old Age*, Vol. 10

Epicurus, *Letter to Menoeceus*, Vol. 10

Pater, “*Art of Life*,” Vol. 10

Plutarch, *Contentment*, Vol. 10

Xenophon, “*Character of Socrates*,” Vol. 6

For Epictetus’ *Discourses* in *Great Books of the Western World*, see Vol. 11

## EPICURUS, c. 341–c. 270 B.C.

### *Letter to Herodotus*

Vol. 10, pages [216–229](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

ELEMENT, Vol. 1, especially

Topic 5*b*: Atoms and the void as the ultimate constituents of reality

INFINITY, Vol. 1, especially

Topic 4*b*: The infinite divisibility of matter: the issue concerning atoms or elementary particles

MATTER, Vol. 2, especially

Topic 2*c*: The motions of bodies

SOUL, Vol. 2, especially

Topic 3*d*: The denial of soul as an immaterial principle, form, or substance: the atomic theory of the soul

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 7, *Physics*, Bk. IV, Chaps. 6–9

Lucretius, Vol. 11, *Way Things Are*, Bks. I–II

Plotinus, Vol. 11, *Fourth Ennead*, Seventh Tractate

Bacon, Vol. 28, *Novum Organum*, Second Book

Newton, Vol. 32, *Optics*, Bk. III, Part I

Kant, Vol. 39, *Critique of Pure Reason*; *Critique of Judgement*, Second Part, First-Second Division

Bohr, Vol. 56, *Atomic Theory and the Description of Nature*

Heisenberg, Vol. 56, *Physics and Philosophy*, Chaps. 1–4

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Boeke, *Cosmic View*, Vol. 8

Eddington, *Running-Down of the Universe*, Vol. 8

Einstein and Infeld, “[Rise and Deline of Classical Physics](#),” Vol. 8

Emerson, *Nature*, Vol. 10

Faraday, *Chemical History of a Candle*, Vol. 8

Pater, “[Art of Life](#),” Vol. 10

Santayana, *Lucretius*, Vol. 10

Swift, *Modest Proposal*, Vol. 7

Voltaire, *Micromégas*, Vol. 2

### *Letter to Menoeceus*

Vol. 10, pages [230–233](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

DESIRE, Vol. 1, especially



Topic 6a: The regulation of desire by reason: the discipline of moral virtue or duty

PLEASURE AND PAIN, Vol. 2, especially

Topic 6a: Pleasure as the only good or as the measure of goodness in all other things

PRUDENCE, Vol. 2, especially

Topic 3b: Prudence as a factor in the formation and maintenance of moral virtue: the determination of the relative or subjective mean

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Philebus*

Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. II, Chaps. 2–9; Bk. VI

Lucretius, Vol. 11, *Way Things Are*, Bk. I

Epictetus, Vol. 11, *Discourses*, Bk. I

Aurelius, Vol. 11, *Meditations*, Bks. III–VII

Montaigne, Vol. 23, *That to philosophize is to learn to die*

Spinoza, Vol. 28, *Ethics*, Part III, Props. 55–58

Kant, Vol. 39, *Fundamental Principles of the Metaphysic of Morals*, First Section; *Critique of Practical Reason*, Part I, Bk. II, Chaps. I–II

Mill, J. S. Vol. 40, *Utilitarianism*, Chap. 2

Weber, Vol. 58, *Essays in Sociology*, Chap. X

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Death*, Vol. 10

Cicero, *On Old Age*, Vol. 10

Epictetus, *Enchiridion*, Vol. 10

Pater, “*Art of Life*,” Vol. 10

Plutarch, *Contentment*, Vol. 10

Poe, *Masque of the Red Death*, Vol. 2

Sainte-Beuve, *Montaigne*, Vol. 5

Santayana, *Lucretius*, Vol. 10

Xenophon, “*Character of Socrates*,” Vol. 6

### JOHN ERSKINE, 1879–1951

#### *The Moral Obligation to Be Intelligent*

Vol. 10, pages 5–13

#### SUGGESTED READINGS IN THE *Syntopicon*

GOOD AND EVIL, Vol. 1, especially

Topic 6c: The goodness of knowledge or wisdom: the use of knowledge

VIRTUE AND VICE, Vol. 2, especially

Topic 1a: The relation between knowledge and virtue

WILL, Vol. 2, especially

Topic 1: The existence and nature of will: its relation to reason or mind and to desire or emotion

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Protagoras*; *Meno*; *Republic*, Bk. I

Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. I, Chaps. 7–9; Bk. VI, Chap. 12–Bk. VII, Chap. 5

Montaigne, Vol. 23, *Apology for Raymond Sebond*

Spinoza, Vol. 28, *Ethics*, Part II, Props. 48–49

Milton, Vol. 29, *Paradise Lost*, Bks. IV, IX; *Areopagitica*

Hume, Vol. 33, *Enquiry Concerning Human Understanding*, Sect. I

Mill, J. S., Vol. 40, *Utilitarianism*, Chap. 2

Dewey, Vol. 55, *Experience and Education*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Sweetness and Light*, Vol. 5

Bacon, *Of Studies*, Vol. 5

Clifford, *Ethics of Belief*, Vol. 10

Dewey, “[Process of Thought](#),” Vol. 10

Faraday, *Observations on Mental Education*, Vol. 7

James, W., *Will to Believe*, Vol. 10

Mill, J. S., “[Childhood and Youth](#),” Vol. 6

Sainte-Beuve, *Montaigne*, Vol. 5

Schopenhauer, *On Education*, Vol. 7

Voltaire, “[Philosophy of Common Sense](#),” Vol. 10

Xenophon, “[Character of Socrates](#),” Vol. 6

LEONHARD EULER, 1707–1783

*The Seven Bridges of Königsberg*

Vol. 9, pages [193–201](#)

SUGGESTED READINGS IN THE *Syntopicon*

MATHEMATICS, Vol. 2, especially

Topic 3: Method in mathematics: the model of mathematical thought

Topic 3d: Symbols and formulas: the attainment of generality

SPACE, Vol. 2, especially

Topic 3c: Geometric space, its kinds and properties: spatial relationships and configurations

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Archimedes, Vol. 10, *Method Treating of Mechanical Problems*

Descartes, Vol. 28, *Geometry*

Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*, Definitions–Bk. I, Sect. II; Bk. II, Sects. I–V

Poincaré, Vol. 56, *Science and Hypothesis*, Chaps. 3–4

Whitehead, Vol. 56, *Introduction to Mathematics*, Chaps. 1, 5–6, 9, 16

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Campbell, *Numerical Laws and the Use of Mathematics in Science*, Vol. 9

Whitehead, “[On Mathematical Method](#),” Vol. 9

JEAN HENRI FABRE, 1823–1915

*A Laboratory of the Open Fields*

*The Sacred Beetle*

Vol. 8, pages [97–119](#)

SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 1, especially

Topic 1d: The habits or instincts of animals: specifically animal behavior

Topic 11: The habitat of animals

SCIENCE, Vol. 2, especially

Topic 1b: Science as the discipline of experimental inquiry and the organization of experimental knowledge: the scientific spirit

Topic 5a: The role of experience: observation and experiment

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *History of Animals*, Bk. V, Chap. 15–Bk. VI, Chap. 6; Bk. VIII; Bk. IX, Chaps. 9–13

Harvey, Vol. 26, *Anatomical Exercises on the Generation of Animals*, Introduction

Bacon, Vol. 28, *Novum Organum*, First Book

Darwin, Vol. 49, *Origin of Species*, Chap. VIII; *Descent of Man*, Chap. IV

Dobzhansky, Vol. 56, *Genetics and the Origin of Species*, Chaps. V–VI

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, [Of Beauty](#), Vol. 5

- Balzac, *Passion in the Desert*, Vol. 3  
 Bernard, *Experimental Considerations Common to Living Things and Inorganic Bodies*, Vol. 8  
 Carson, *Sunless Sea*, Vol. 8  
 Darwin, *Autobiography*, Vol. 8  
 Defoe, *Robinson Crusoe*, Vol. 2  
 Emerson, *Nature*, Vol. 10  
 Haldane, *On Being the Right Size*, Vol. 8  
 Huxley, *On the Relations of Man to the Lower Animals*, Vol. 8  
 Kipling, *Mowgli's Brothers*, Vol. 2

## MICHAEL FARADAY, 1791–1867

### *Observations on Mental Education*

Vol. 7, pages 208–232

#### SUGGESTED READINGS IN THE *Syntopicon*

##### JUDGMENT, Vol. 1, especially

Topic 1: Judgment as an act or faculty of the mind: its contrast with the act of conception or with the faculties of understanding and reason

Topic 8a: Self-evident and demonstrable propositions: immediate and mediated, intuitive and reasoned judgments

Topic 10: The truth and falsity of judgments

##### KNOWLEDGE, Vol. 1, especially

Topic 6b(4): Knowledge in relation to the faculties of understanding, judgment, and reason; and to the work of intuition, imagination, and understanding

Topic 10: The growth of human knowledge: the history of man's progress and failures in the pursuit of knowledge

##### REASONING, Vol. 2, especially

Topic 5a: The fact and the reasoned fact: mere belief distinguished from belief on rational grounds

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Sophist*

Aristotle, Vol. 7, *On the Soul*, Bk. III, Chaps. 3–8; Vol. 8, *Nicomachean Ethics*, Bk. VI, Chaps. 3–11

Montaigne, Vol. 23, *Apology for Raymond Sebond*

Bacon, Vol. 28, *Advancement of Learning*, Second Book

Descartes, Vol. 28, *Discourse on Method*, Parts I–IV

Hume, Vol. 33, *Enquiry Concerning Human Understanding*, Sect. IV,  
 Part II–Sect. V, Part II  
 Kant, Vol. 39, *Critique of Judgement*, Introduction  
 James, W., Vol. 53, *Principles of Psychology*, Chap. X  
 Russell, Vol. 55, *Problems of Philosophy*, Chaps. XI–XIII

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Custom and Education*, Vol. 7  
 Clifford, *Ethics of Belief*, Vol. 10  
 Dewey, “*Process of Thought*,” Vol. 10  
 Erskine, *Moral Obligation to Be Intelligent*, Vol. 10  
 Franklin, *Proposals Relating to the Education of Youth in Pennsylvania*,  
 Vol. 6  
 James, W., *Will to Believe; Sentiment of Rationality*, Vol. 10  
 Schopenhauer, *On Education*, Vol. 7  
 Swift, *Essay on Modern Education*, Vol. 7

*The Chemical History of a Candle*

Vol. 8, pages 368–439

SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 1, especially  
 Topic 5d: The respiratory system: breathing, lungs, gills  
 CHANGE, Vol. 1, especially  
 Topic 6c: Comparison of change in living and nonliving things  
 Topic 9a: Physical and chemical change: compounds and  
 mixtures  
 MECHANICS, Vol. 2, especially  
 Topic 7a: Light: the corpuscular and the wave theory  
 Topic 7c: The theory of heat

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Gilbert, Vol. 26, *On the Loadstone*  
 Lavoisier, Vol. 42, *Elements of Chemistry*, First Part, Chap. V–Second  
 Part

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Curie, *Discovery of Radium*, Vol. 8  
 Einstein and Infeld, “*Rise and Decline of Classical Physics*,” Vol. 8  
 Epicurus, *Letter to Herodotus*, Vol. 10  
 Helmholtz, *On the Conservation of Force*, Vol. 8  
 Huxley, *On a Piece of Chalk*, Vol. 8  
 Mendeleev, “*Genesis of a Law of Nature*,” Vol. 8  
 Santayana, *Lucretius*, Vol. 10

Tyndall, “[Michael Faraday](#),” Vol. 8

Wöhler, [On the Artificial Production of Urea](#), Vol. 8

For Faraday’s *Experimental Researches in Electricity* in *Great Books of the Western World*, see Vol. 42

## FRANCIS SCOTT FITZGERALD, 1896–1940

*The Diamond as Big as the Ritz*

Vol. 3, pages [397–431](#)

### SUGGESTED READINGS IN THE *Syntopicon*

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 7*b*: The fantastic and the realistic in poetry: the probable and the possible in poetry and history

OPINION, Vol. 2, especially

Topic 6*a*: Good and evil as matters of opinion: moral standards as customs or conventions reflecting prevalent opinion

TYRANNY AND DESPOTISM, Vol. 2, especially

Topic 2*b*: The degeneration of oligarchy: the tyranny of the wealthy

VIRTUE AND VICE, Vol. 2, especially

Topic 6*c*: The relation of virtue to wealth: the religious basis of economic behavior; the work ethic

WEALTH, Vol. 2, especially

Topic 10*a*: The nature of wealth as a good: its place in the order of goods and its relation to happiness

Topic 10*b*: Natural limits to the acquisition of wealth by individuals: the distinction between necessities and luxuries

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bks. III–IV

Dante, Vol. 19, *Divine Comedy*, Inferno, Canto VII

Machiavelli, Vol. 21, *Prince*, Chaps. 16–19

Montaigne, Vol. 23, *Of the inequality that is between us*

Molière, Vol. 31, *Critique of the School for Wives*; *Miser*

Boswell, Vol. 41, *Life of Samuel Johnson*

Dickens, Vol. 47, *Little Dorrit*

Veblen, Vol. 57, *Theory of the Leisure Class*, Chaps. 1–5

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, [Of Riches](#), Vol. 7

- Bunin, *Gentleman from San Francisco*, Vol. 3  
 Dinesen, *Sorrow-Acre*, Vol. 3  
 Hemingway, *Killers*, Vol. 2  
 James, H., *Pupil*, Vol. 3  
 Lawrence, *Rocking-Horse Winner*, Vol. 3  
 Macaulay, *Machiavelli*, Vol. 7  
 Mann, *Mario and the Magician*, Vol. 3  
 O'Neill, *Emperor Jones*, Vol. 4  
 Pater, "Art of Life," Vol. 10  
 Pushkin, *Queen of Spades*, Vol. 3  
 Shaw, *Man of Destiny*, Vol. 4  
 Twain, *Man That Corrupted Hadleyburg*, Vol. 2

For Fitzgerald's *Great Gatsby* in *Great Books of the Western World*, see Vol. 60

## GUSTAVE FLAUBERT, 1821–1880

### *The Legend of St. Julian the Hospitaller*

Vol. 3, pages [371–392](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

FATE, Vol. 1, especially

Topic 1: The decrees of fate and the decisions of the gods

Topic 2: The fated or inevitable in human life

LOVE, Vol. 1, especially

Topic: 5a(2): Beatitude as the fruition of love

Topic: 5b(1): The precepts of charity: the law of love

Topic: 5b(2): The theological virtue of charity: its relation to the other virtues

SIN, Vol. 2, especially

Topic 4e: The prevention and purging of sin: purification by sacrifice; the sacrament of penance; contrition, confession, and absolution; excommunication

Topic 7: Grace and good works in relation to salvation from sin: justification by faith alone

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 4, *Oedipus the King*

Euripides, Vol. 4, *Orestes*

Plutarch, Vol. 13, *Alexander*

Augustine, Vol. 16, *Confessions*, Bk. IX

Dante, Vol. 19, *Divine Comedy*, Paradiso, Cantos XXVI–XXXIII



Calvin, Vol. 20, *Institutes of the Christian Religion*, Book Third, Chaps. III–V

O'Neill, Vol. 60, *Mourning Becomes Electra*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anonymous, *Aucassin and Nicolette*, Vol. 2

Bacon, *Of Adversity; Of Anger*, Vol. 10

Balzac, *Passion in the Desert*, Vol. 3

De Quincey, *On the Knocking at the Gate in Macbeth*, Vol. 5

Hemingway, *Killers*, Vol. 2

Huxley, *On the Relations of Man to the Lower Animals*, Vol. 8

Kipling, *Mowgli's Brothers*, Vol. 2

Lincoln, *Meditation on the Divine Will*, Vol. 6

Long, *Power within Us*, Vol. 6

O'Neill, *Emperor Jones*, Vol. 4

Poe, *Tell-Tale Heart; Masque of the Red Death*, Vol. 2

Scott, *Two Drovers*, Vol. 2

Shaw, *Man of Destiny*, Vol. 4

Stevenson, *Strange Case of Dr. Jekyll and Mr. Hyde*, Vol. 2

Tolstoy, *What Men Live By*, Vol. 3

## ANDREW RUSSELL FORSYTH, 1858–1942

### *Mathematics, in Life and Thought*

Vol. 9, pages 26–46

#### SUGGESTED READINGS IN THE *Syntopicon*

ELEMENT, Vol. 1, especially

Topic: 5*b*: Atoms and the void as the ultimate constituents of reality

Topic: 5*f*: The explanation of natural phenomena by reference to the properties and motions of atoms

HYPOTHESIS, Vol. 1, especially

Topic 3: The foundations of mathematics: postulates, assumptions

Topic 4: The role of hypothesis in science

MATHEMATICS, Vol. 2, especially

Topic 5: The applications of mathematics to physical phenomena: the utility of mathematics

MECHANICS, Vol. 2, especially

Topic 1*a*: Matter, mass, and atoms: the primary qualities of bodies

- Topic 3: The use of mathematics in mechanics: the dependence of progress in mechanics on mathematical discovery  
 PHYSICS, Vol. 2, especially  
 Topic 1b: The relation of the philosophy of nature to mathematics: mathematical method and mathematical principles in natural philosophy  
 Topic 3: Mathematical physics: observation and measurement in relation to mathematical formulations  
 Topic 4: The experimental method in the study of nature  
 SCIENCE, Vol. 2, especially  
 Topic 5: Scientific method

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Euclid, Vol. 10, *Elements*, Bk. I  
 Nicomachus, Vol. 10, *Introduction to Arithmetic*, Bk. I  
 Lucretius, Vol. 11, *Way Things Are*, Bks. I, VI  
 Copernicus, Vol. 15, *On the Revolutions of the Heavenly Spheres*  
 Kepler, Vol. 15, *Epitome of Copernican Astronomy*, Bk. IV  
 Ptolemy, Vol. 15, *Almagest*, Bk. I  
 Galileo, Vol. 26, *Dialogues Concerning the Two New Sciences*, Third Day  
 Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*, Bk. I,  
     Sects. I–II, XI–XIII; Bk. II, Sect. IX; Bk. III  
 Faraday, Vol. 42, *Experimental Researches in Electricity*  
 Poincaré, Vol. 56, *Science and Hypothesis*  
 Whitehead, Vol. 56, *Introduction to Mathematics*, Chaps. 1–5  
 Hardy, Vol. 56, *Mathematician's Apology*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bernard, *Experimental Considerations Common to Living Things and Inorganic Bodies*, Vol. 8  
 Campbell, *Numerical Laws and the Use of Mathematics in Science*, Vol. 9  
 Dantzig, *Fingerprints*, Vol. 9  
 Dewey, "Process of Thought," Vol. 10  
 Einstein and Infeld, "Rise and Decline of Classical Physics," Vol. 8  
 Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9  
 Peirce, *Red and the Black*, Vol. 9  
 Russell, *Study of Mathematics; Mathematics and the Metaphysicians*, Vol. 9  
 Whitehead, "On Mathematical Method," Vol. 9

## BENJAMIN FRANKLIN, 1706–1790

### *A Proposal for Promoting Useful Knowledge among the British Plantations in America*

Vol. 6, pages [533–535](#)

#### SUGGESTED READINGS IN THE *Synopticon*

ART, Vol. 1, especially

Topic 6c: Art as the application of science: the productive powers of knowledge

KNOWLEDGE, Vol. 1, especially

Topic 8a: The technical use of knowledge in the sphere of production: the applications of science in art

PHYSICS, Vol. 2, especially

Topic 5: The utility of physics: the invention of machines; the techniques of engineering; the mastery of nature

PROGRESS, Vol. 2, especially

Topic 3c: Man's progressive conquest of the forces of nature through science and invention

SCIENCE, Vol. 2, especially

Topic 1b(1): The utility of science: the applications of experimental knowledge in the mastery of nature; machinery and inventions

Topic 1b(2): The effects of science on human life: the economic and social implications of technology

STATE, Vol. 2, especially

Topic 7b: The importance of the arts and sciences in political life

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bk. VII

Rabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. I

Bacon, Vol. 28, *Advancement of Learning*, Second Book; *New Atlantis*

Descartes, Vol. 28, *Discourse on Method*, Part VI

Swift, Vol. 34, *Gulliver's Travels*, Part III

Hegel, Vol. 43, *Philosophy of History*, Fourth Part, Sect. II, Chap. 3

Tocqueville, Vol. 44, *Democracy in America*, Vol. 2, Part I, Chaps. 9–10

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Jefferson, "[Biographical Sketches](#)," Vol. 6

Schopenhauer, [On Education](#), Vol. 7

Tocqueville, "[Observations on American Life and Government](#)," Vol. 6

*Proposals Relating to the Education of Youth in Pennsylvania*

Vol. 6, pages 536–542

SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 1, especially

Topic 1: The means and ends of education

Topic 1a: The ideal of the educated person

Topic 2: The kinds of education: physical, moral, liberal, professional, religious

Topic 4d: The effect upon character of poetry, music, and other arts: the role of history and examples

FAMILY, Vol. 1, especially

Topic 6e: The initiation of children into adult life

HISTORY, Vol. 1, especially

Topic 2: The light and lesson of history: its role in the education of the mind and in the guidance of human conduct

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 6, *Republic*, Bks. II–IIIAristotle, Vol. 8, *Politics*, Bks. VII–VIIIRabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. I, Chaps. 14–16, 23–24; Bk. II, Chap. 8Montaigne, Vol. 23, *Of the education of children*Bacon, Vol. 28, *Advancement of Learning*, First BookDescartes, Vol. 28, *Discourse on Method*, Part IDewey, Vol. 55, *Experience and Education*RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, “United States in 1800,” Vol. 6

Bacon, *Of Studies*, Vol. 5Faraday, *Observations on Mental Education*, Vol. 7

Jefferson, “Biographical Sketches,” Vol. 6

Mill, J. S., “Childhood and Youth,” Vol. 6

Schopenhauer, *On Education*, Vol. 7Swift, *Essay on Modern Education*, Vol. 7

Tocqueville, “Observations on American Life and Government,” Vol. 6

## GALILEO GALILEI, 1564–1642

*The Starry Messenger*

Vol. 8, pages 330–355

SUGGESTED READINGS IN THE *Syntopicon*

## ASTRONOMY AND COSMOLOGY, Vol. 1, especially

Topic 2: The method of astronomy

Topic 4: Astronomy, cosmology, and theology: astronomy as affecting views of God, creation, the divine plan, and the moral hierarchy

Topic 6c: Celestial motion: periodicity and the great year

Topic 7: The particular heavenly bodies in the solar system and the Milky Way

Topic 11: Astronomy as the study of the universe as a whole: cosmology

Topic 13: The history of astronomy

## MECHANICS, Vol. 2, especially

Topic 4a: Terrestrial and celestial mechanics: the mechanics of finite bodies and of atoms or elementary particles

Topic 7a(1): The laws of reflection and refraction

Topic 7a(4): The medium of light: the ether

## SCIENCE, Vol. 2, especially

Topic 1b: Science as the discipline of experimental inquiry and the organization of experimental knowledge: the scientific spirit

## WORLD, Vol. 2, especially

Topic 1a: The opposed metaphors: the universe as a machine and the universe as a living organism; the doctrine of the world soul

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Aristotle, Vol. 7, *On the Heavens*Ptolemy, Vol. 15, *Almagest*, Bks. I, IIICopernicus, Vol. 15, *On the Revolutions of the Heavenly Spheres*, Introduction–Bk. IKepler, Vol. 15, *Epitome of Copernican Astronomy*, Bk. IV, Part II–III; Bk. V, Part IWhitehead, Vol. 55, *Science and the Modern World*, Chaps. IX, XIIEddington, Vol. 56, *Expanding Universe*RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Boeke, *Cosmic View*, Vol. 8

Campanella, “Arguments for and against Galileo,” Vol. 8

Einstein and Infeld, “Rise and Decline of Classical Physics,” Vol. 8

Voltaire, *Micromégas*, Vol. 2For Galileo’s *Dialogues Concerning the Two New Sciences* in *Great Books of the Western World*, see Vol. 26

## JOHN GALSWORTHY, 1867–1933

*The Apple-Tree*Vol. 3, pages [323–367](#)SUGGESTED READINGS IN THE *Syntopicon*

DESIRE, Vol. 1, especially

Topic 3c: Desire and love: their distinction and connection

Topic 4a: The conflict of desires with one another

EMOTION, Vol. 1, especially

Topic 4a: The conflict between reason and emotion

LOVE, Vol. 1, especially

Topic 1c: The distinction between love and desire: the generous and acquisitive aims

Topic 1e: The intensity and power of love: its increase or decrease; its constructive or destructive force

Topic 3b: The demands of love and the restraints of virtue: moderation in love; the order of loves

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 2c: The association of ideas: controlled and free association; reminiscence and reverie

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 6, *Phaedrus*Dante, Vol. 19, *Divine Comedy*, Inferno, Canto VRabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. III, Chap. 31Montaigne, Vol. 23, *Of three kinds of association*Shakespeare, Vol. 24, *As You Like It*; Vol. 25, *Troilus and Cressida*, Act II, Scene IIJames, W., Vol. 53, *Principles of Psychology*, Chap. XProust, Vol. 59, *Swann in Love*Mann, Vol. 59, *Death in Venice*RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Anderson, *I'm a Fool*, Vol. 2Anonymous, *Aucassin and Nicolette*, Vol. 2

Apuleius, "Cupid and Psyche," Vol. 3

Bacon, *Of Youth and Age*; *Of Marriage and Single Life*, Vol. 7; *Of Love*, Vol. 10Balzac, *Passion in the Desert*, Vol. 3Bunin, *Gentleman from San Francisco*, Vol. 3Chekhov, *Darling*, Vol. 3Dostoevsky, *White Nights*, Vol. 3Hawthorne, *Rappaccini's Daughter*, Vol. 3Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10

## FRANCIS GALTON, 1822–1911

## “The Classification of Human Ability”

from *Hereditary Genius*Vol. 8, pages [227–261](#)SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 1, especially

Topic 10: Heredity and environment: the genetic determination of individual differences and similarities; RNA, DNA, genes, chromosomes, cistrons

EVOLUTION, Vol. 1, especially

Topic 2*d*: Genetic variation in the course of generations: the genetics of populations

FAMILY, Vol. 1, especially

Topic 6*b*: Eugenics: control of breeding; birth control

MAN, Vol. 2, especially

Topic 2*b*: The sciences of human nature: anthropology and psychology; ethnography and ethnology; rational and empirical psychology; experimental and clinical psychology

Topic 6: The distinctive characteristics of men and women and their differences

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 6, *Republic*, Bk. VHume, Vol. 33, *Enquiry Concerning Human Understanding*, Sect. IDarwin, Vol. 49, *Descent of Man*, Chaps. II, V, VIIIJames, W., Vol. 53, *Principles of Psychology*, Chaps. VII, XXVIIISchrödinger, Vol. 56, *What Is Life?*Dobzhansky, Vol. 56, *Genetics and the Origin of Species*, Chaps. II, IV, VIIIRELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Curie, [Discovery of Radium](#), Vol. 8Darwin, [Autobiography](#), Vol. 8Huxley, [On the Relations of Man to the Lower Animals](#), Vol. 8James, W., [Energies of Men](#); [Great Men and Their Environment](#), Vol. 7Laplace, “[Probability](#),” Vol. 9Mill, J. S., “[Childhood and Youth](#),” Vol. 6Poincaré, [Mathematical Creation](#), Vol. 9Tyndall, “[Michael Faraday](#),” Vol. 8



## NIKOLAI GOGOL, 1809–1852

### *The Overcoat*

Vol. 2, pages [452–478](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

HAPPINESS, Vol. 1, especially

Topic 2b(1): The contribution of the goods of fortune to happiness: wealth, health, longevity

Topic 4a: Man's capacity for happiness: differences in human nature with respect to happiness

STATE, Vol. 2, especially

Topic 5c: The classes or subgroups arising from the division of labor or distinctions of birth: the social hierarchy and its causes

WEALTH, Vol. 2, especially

Topic 8c: The causes of poverty: competition, incompetence, indigence, expropriation, unemployment; the poverty of the proletariat as dispossessed of the instruments of production

WISDOM, Vol. 2, especially

Topic 4: The praise of folly: the wisdom of fools and innocents

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Erasmus, Vol. 23, *Praise of Folly*

Cervantes, Vol. 27, *Don Quixote*, Part Two, Chap. 43

Rousseau, Vol. 35, *Discourse on Political Economy*

Boswell, Vol. 41, *Life of Samuel Johnson*

Tolstoy, Vol. 51, *War and Peace*, Second Epilogue

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Adversity*, Vol. 10

Plutarch, *Contentment*, Vol. 10

Singer, *Spinoza of Market Street*, Vol. 3

Swift, *Modest Proposal*, Vol. 7

Synge, *Riders to the Sea*, Vol. 4

Tolstoy, *Death of Ivan Ilyitch*, Vol. 3

Wilde, *Happy Prince*, Vol. 2

## GREAT DOCUMENTS

*The English Bill of Rights**Declaration of the Rights of Man and of the Citizen**The Virginia Declaration of Rights**The Declaration of Independence**Charter of the United Nations**Universal Declaration of Human Rights*Vol. 6, pages [409–456](#)SUGGESTED READINGS IN THE *Syntopicon*

CITIZEN, Vol. 1, especially

Topic 4: The rights, duties, privileges, and immunities  
of citizenship

CONSTITUTION, Vol. 1, especially

Topic 7b: The safeguards of constitutional government: bills of  
rights; separation of powers; impeachment

JUSTICE, Vol. 1, especially

Topic 6: Justice and liberty: the theory of human rights

Topic 6b: The relation between natural and positive rights, innate  
and acquired rights, private and public rights: their  
correlative dutiesTopic 6c: The inalienability of natural rights: their violation by  
tyranny and despotism

Topic 6e: Justice and natural rights as the source of civil liberty

LAW, Vol. 1, especially

Topic 4e: The relation of natural law to natural rights and  
natural justiceTopic 7c: The priority of natural to civil law: the inviolability or  
inalienability of natural rights

LIBERTY, Vol. 1, especially

Topic 1g: The juridical protection of liberties: bills of rights; the  
separation of powersRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Sophocles, Vol. 4, *Antigone*Aquinas, Vol. 18, *Summa Theologica*, Part I–II, Q 95, Art. 2; Q 100,  
Art. 1Hobbes, Vol. 21, *Leviathan*, Part II, Chap. XXIMilton, Vol. 29, *Areopagitica*Locke, Vol. 33, *Concerning Civil Government*, Chap. IIMontesquieu, Vol. 35, *Spirit of Laws*, Bk. I, Chaps. 1–3Rousseau, Vol. 35, *Social Contract*, Bk. II, Chaps. 4–5

Kant, Vol. 39, *Science of Right*, First Part; Second Part  
*Articles of Confederation*, Vol. 40  
*Constitution of the United States of America*, Vol. 40  
 Hamilton, Madison, Jay, Vol. 40, *Federalist*, No. 84  
 Mill, J. S., Vol. 40, *On Liberty; Utilitarianism*, Chap. 5  
 Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part I, Chaps. 6–7;  
 Part II, Chaps. 5–6; Vol. 2, Part IV, Chaps. 6–7  
 Orwell, Vol. 60, *Animal Farm*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, “[United States in 1800](#),” Vol. 6  
 Burke, *Letter to the Sheriffs of Bristol*, Vol. 7  
 Butler, “[Customs and Opinions of the Erewhonians](#),” Vol. 2  
 Clausewitz, *What Is War?*, Vol. 7  
 Crèvecoeur, “[Making of Americans](#),” Vol. 6  
 Dante, “[On World Government](#),” Vol. 7  
 Emerson, *Thoreau*, Vol. 6  
 Jefferson, “[Virginia Constitution](#)”; *First Inaugural Address*, Vol. 6  
 Lincoln, *Address at Cooper Institute*; *First Inaugural Address*; *Letter to Horace Greeley*; *Gettysburg Address*, Vol. 6  
 Paine, “[Call to Patriots—December 23, 1776](#),” Vol. 6  
 Thoreau, *Civil Disobedience*, Vol. 6  
 Tocqueville, “[Observations on American Life and Government](#),” Vol. 6  
 Tolstoy, *What Men Live By*, Vol. 3  
 Voltaire, “[English Men and Ideas](#),” Vol. 7  
 Whitman, *Death of Abraham Lincoln*, Vol. 6

## FRANÇOIS GUIZOT, 1787–1874

### “Civilization”

from *History of Civilization in Europe*

Vol. 6, pages [302–317](#)

### SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 1, especially

Topic 12: The history of the arts: progress in art as measuring stages of civilization

HISTORY, Vol. 1, especially

Topic 4c: The spirit of the time as conditioning the politics and culture of a period

LIBERTY, Vol. 1, especially

Topic 6a: The historical significance of freedom: stages in the

realization of freedom; the beginning and end of the historical process

PROGRESS, Vol. 2, especially

Topic 6: Intellectual or cultural progress: its sources and impediments; the analogy of cultural progress to biological evolution

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Hobbes, Vol. 21, *Leviathan*, Introduction; Part II

Bacon, Vol. 28, *Advancement of Learning*, First Book

Rousseau, Vol. 35, *Discourse on the Origin of Inequality*, First Part

Gibbon, Vol. 37, *Decline and Fall of the Roman Empire*, Chap. XL; Vol. 38, Chap. LXXI

Mill, J. S., Vol. 40, *On Liberty*, Chaps. 2–3

Hegel, Vol. 43, *Philosophy of History*, Introduction III

Tocqueville, Vol. 44, *Democracy in America*, Introduction; Vol. 2, Part I, Chaps. 9–15

Darwin, Vol. 49, *Descent of Man*, Chap. V

Freud, Vol. 54, *Civilization and Its Discontents*, Chap. III

Whitehead, Vol. 55, *Science and the Modern World*, Chap. XIII

Huizinga, Vol. 58, *Waning of the Middle Ages*, Chaps. XIX–XXIII

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, “[United States in 1800](#),” Vol. 6

Arnold, [Sweetness and Light](#), Vol. 5

Bacon, [Sphinx](#), Vol. 8

Eliot, T. S., [Tradition and the Individual Talent](#), Vol. 5

Hume, [Of the Standard of Taste](#), Vol. 5; [Of Refinement in the Arts](#); [Of the Study of History](#), Vol. 7

Jefferson, [First Inaugural Address](#), Vol. 6

Lucian, [Way to Write History](#), Vol. 6

Macauley, [Machiavelli](#), Vol. 7

## J. B. S. HALDANE, 1892–1964

### *On Being the Right Size*

Vol. 8, pages [149–154](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 1, especially

Topic 2b: Analogies of structure and function among different classes of animals

Topic 3: The anatomy of animals

CHANGE, Vol. 1, especially

Topic 8: Change of size

DEMOCRACY, Vol. 1, especially

Topic 5a: The distinction between direct democracy and representative, or republican, government: the territorial limits of democracy

QUANTITY, Vol. 2, especially

Topic 5d: Mass: its relation to weight

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *History of Animals*, Bk. I, Chaps. 1–15; *On the Parts of Animals*, Bks. II–IV

Galileo, Vol. 26, *Dialogues Concerning the Two New Sciences*, Third Day

Swift, Vol. 34, *Gulliver's Travels*, Parts I–II

Darwin, Vol. 49, *Origin of Species*, Chap. VI

Waddington, Vol. 56, *Nature of Life*, Chap. 3

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Boeke, *Cosmic View*, Vol. 8

Campbell, *Numerical Laws and the Use of Mathematics in Science*, Vol. 9

Carson, *Sunless Sea*, Vol. 8

Fabre, *Laboratory of the Open Fields; Sacred Beetle*, Vol. 8

## NATHANIEL HAWTHORNE, 1804–1864

### *Rappaccini's Daughter*

Vol. 3, pages [128–152](#)

SUGGESTED READINGS IN THE *Syntopicon*

BEAUTY, Vol. 1, especially

Topic 3: Beauty in relation to desire and love, as object or cause

EMOTION, Vol. 1, especially

Topic 3a: Madness or frenzy due to emotional excess: excessively emotional or emotionally overdetermined behavior

FAMILY, Vol. 1, especially

Topic 6d: The care and government of children: the rights and duties of the child; parental despotism and tyranny

GOOD AND EVIL, Vol. 1, especially

Topic 3f: The sources of evil in human life

LIFE AND DEATH, Vol. 1, especially

Topic 7: The causes and occurrence of death: the transition from life to death; homicide

MAN, Vol. 2, especially

Topic 5b: Abnormalities due to defect or conflict of powers:  
feeble-mindedness, neuroses, insanity, madness

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Euripides, Vol. 4, *Electra*

Shakespeare, Vol. 25, *King Lear*, Act I

Goethe, Vol. 45, *Faust*, Second Part, Act I

Balzac, Vol. 45, *Cousin Bette*

Lawrence, Vol. 60, *Prussian Officer*

O'Neill, Vol. 60, *Mourning Becomes Electra*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anonymous, *Aucassin and Nicolette*, Vol. 2

Apuleius, "Cupid and Psyche," Vol. 3

Bacon, *Of Parents and Children*, Vol. 7; *Of Love*, Vol. 10

Balzac, *Passion in the Desert*, Vol. 3

Eliot, G., *Lifted Veil*, Vol. 3

Galsworthy, *Apple-Tree*, Vol. 3

Lawrence, *Rocking-Horse Winner*, Vol. 3

Mann, *Mario and the Magician*, Vol. 3

Poe, *Tell-Tale Heart*; *Masque of the Red Death*, Vol. 2

Stevenson, *Strange Case of Dr. Jekyll and Mr. Hyde*, Vol. 2

Turgenev, *First Love*, Vol. 3

*Sketch of Abraham Lincoln*

Vol. 6, pages 168–171

SUGGESTED READINGS IN THE *Syntopicon*

ARISTOCRACY, Vol. 1, especially

Topic 6: The selection of the best men for public office: the aristocratic theory of representation in modern constitutional government

HISTORY, Vol. 1, especially

Topic 4a(4): The role of the individual in history: the great man, hero, or leader

HONOR, Vol. 1, especially

Topic 3a: The reaction of the community to its good or great men

STATE, Vol. 2, especially

Topic 8d: Statecraft: the art or science of governing; political prudence

Topic 8d(2): The occasions and uses of rhetoric: propaganda

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *Politics*, Bk. III, Chaps. 10–13

Plutarch, Vol. 13, *Pericles*

Shakespeare, Vol. 24, *King Henry IV*, First Part; *King Henry IV*, Second Part

Locke, Vol. 33, *Concerning Civil Government*, Chap. VIII

Hamilton, Madison, Jay, Vol. 40, *Federalist*, No. 68

Hegel, Vol. 43, *Philosophy of History*, Introduction III

Tolstoy, Vol. 51, *War and Peace*, First Epilogue, Chaps. I–IV; Second Epilogue

Weber, Vol. 58, *Essays in Sociology*, Chaps. IV, IX

Shaw, Vol. 59, *Saint Joan*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, “[United States in 1800](#),” Vol. 6, especially Chap. VI

Bacon, [Of Great Place](#), Vol. 7

Carlyle, [Hero as King](#), Vol. 6

Crèvecoeur, “[Making of Americans](#),” Vol. 6

James, W., [Great Men and Their Environment](#), Vol. 7

Jefferson, “[Biographical Sketches](#),” Vol. 6

Lincoln, [Address at Cooper Institute](#); [First Inaugural Address](#); [Letter to Horace Greeley](#); [Meditation on the Divine Will](#); [Gettysburg Address](#); [Second Inaugural Address](#); [Last Public Address](#), Vol. 6

Thoreau, [Plea for Captain John Brown](#), Vol. 6

Tocqueville, “[Observations on American Life and Government](#),” Vol. 6

Whitman, [Death of Abraham Lincoln](#), Vol. 6

Woolf, [Art of Biography](#), Vol. 6

Xenophon, “[Character of Socrates](#),” Vol. 6

WILLIAM HAZLITT, 1778–1830

*My First Acquaintance with Poets*

Vol. 5, pages [264–279](#)

SUGGESTED READINGS IN THE *Syntopicon*

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 3*d*: Memory as the muse of poetry and history: the dependence of history on the memory of men

POETRY, Vol. 2, especially

Topic 5*b*: Poetry contrasted with history and philosophy: the dispraise and defense of the poet

Topic 8*b*: Critical standards and artistic rules with respect to the language of poetry: the distinction between prose and verse; the measure of excellence in style

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Republic*, Bks. II–III  
 Bacon, Vol. 28, *Advancement of Learning*, Second Book  
 Pascal, Vol. 30, *Pensées*, Sect. I  
 James, W., Vol. 53, *Principles of Psychology*, Chap. XXII  
 Shaw, Vol. 59, *Saint Joan*, Preface

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Arnold, *Study of Poetry*, Vol. 5  
 Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5  
 Lamb, *Sanity of True Genius*, Vol. 5  
 Schiller, *On Simple and Sentimental Poetry*, Vol. 5  
 Schopenhauer, *On Some Forms of Literature*, Vol. 5  
 Woolf, *How Should One Read a Book?*, Vol. 5

*On Swift*

Vol. 5, pages 280–283

SUGGESTED READINGS IN THE *Syntopicon*

- POETRY, Vol. 2, especially  
     Topic 8b: Critical standards and artistic rules with respect to the  
               language of poetry: the distinction between prose and  
               verse; the measure of excellence in style  
 TRUTH, Vol. 2, especially  
     Topic 4b: Truth in science and poetry: the truth of fact and the  
               truth of fiction

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Republic*, Bks. II–III  
 Montaigne, Vol. 23, *Of books*  
 Cervantes, Vol. 27, *Don Quixote*, Part One, Chaps. 47–50

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Schopenhauer, *On Style*, Vol. 5  
 Swift, *Resolutions when I Come to Be Old*; *Essay on Modern Education*;  
     *Meditation upon a Broomstick*; *Modest Proposal*, Vol. 7

For Swift's *Gulliver's Travels* in *Great Books of the Western World*, see  
 Vol. 34

*Of Persons One Would Wish to Have Seen*

Vol. 5, pages 284–295



SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 1, especially

Topic 7a: Art as a source of pleasure or delight

BEAUTY, Vol. 1, especially

Topic 5: Judgments of beauty: the objective and the subjective in aesthetic judgments or judgments of taste; judgments of style or fashion based on wealth or honor

POETRY, Vol. 2, especially

Topic 3: The inspiration or genius of the poet: the role of experience or imagination; the influence of the poetic tradition

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Homer, Vol. 3, *Odyssey*, Bk. XIPlato, Vol. 6, *Ion*; *Republic*, Bk. XVirgil, Vol. 12, *Aeneid*, Bk. VIMontaigne, Vol. 23, *Of books*Kant, Vol. 39, *Critique of Judgement*, First Part, Sect. I, Bk. IBoswell, Vol. 41, *Life of Samuel Johnson*James, W., Vol. 53, *Principles of Psychology*, Chap. XXVRELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Arnold, *Study of Poetry*, Vol. 5Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5Hume, *Of the Standard of Taste*, Vol. 5Lamb, *Dream Children*, Vol. 5Sainte-Beuve, *What Is a Classic?*; *Montaigne*, Vol. 5Schiller, *On Simple and Sentimental Poetry*, Vol. 5

Xenophon, "Character of Socrates," Vol. 6

*On the Feeling of Immortality in Youth*

Vol. 10, pages 565–570

SUGGESTED READINGS IN THE *Syntopicon*

IMMORTALITY, Vol. 1, especially

Topic 1: The desire for immortality: the fear of death

LIFE AND DEATH, Vol. 1, especially

Topic 8b: The love of life: the instinct of self-preservation; the life instinct

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 6, *Symposium*; *Phaedo*Lucretius, Vol. 11, *Way Things Are*, Bk. III *passim*Aquinas, Vol. 17, *Summa Theologica*, First Part, Q 75, Art. 6Montaigne, Vol. 23, *That to philosophize is to learn to die*

James, W., Vol. 53, *Principles of Psychology*, Chaps. XI, XV  
 Huizinga, Vol. 58, *Waning of the Middle Ages*, Chaps. XI–XII

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anonymous, *Aucassin and Nicolette*, Vol. 2  
 Bacon, *Of Youth and Age*, Vol. 7; *Of Death*, Vol. 10  
 Browne, “Immortality,” Vol. 10  
 Cicero, *On Old Age*, Vol. 10  
 Conrad, *Youth*, Vol. 2  
 Dinesen, *Sorrow-Acre*, Vol. 3  
 Galsworthy, *Apple-Tree*, Vol. 3  
 Long, *Power within Us*, Vol. 6  
 Pater, “Art of Life,” Vol. 10

H. L. F. VON HELMHOLTZ, 1821–1894

*On the Conservation of Force*

Vol. 8, pages [451–484](#)

SUGGESTED READINGS IN THE *Syntopicon*

MECHANICS, Vol. 2  
 PHYSICS, Vol. 2  
 QUANTITY, Vol. 2, especially  
     Topic 5: Physical quantities  
 REASONING, Vol. 2, especially  
     Topic 5b: Scientific reasoning: the theory of demonstration  
     Topic 6c: Inductive and deductive inference in the philosophy of  
                 nature and the natural sciences  
 SCIENCE, Vol. 2, especially  
     Topic 1b(2): The effects of science on human life: the economic  
                     and social implications of technology  
     Topic 3: The relation of science to action and production

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Lucretius, Vol. 11, *Way Things Are*, Bk. II  
 Galileo, Vol. 26, *Dialogues Concerning the Two New Sciences*  
 Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*  
 Faraday, Vol. 42, *Experimental Researches in Electricity*  
 James, W., Vol. 53, *Principles of Psychology*, Chap. XXVIII  
 Planck, Vol. 56, *Scientific Autobiography*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Campbell, *Numerical Laws and the Use of Mathematics in Science*, Vol. 9

- Eddington, *Running-Down of the Universe*, Vol. 8  
 Einstein and Infeld, "Rise and Decline of Classical Physics," Vol. 8  
 Faraday, *Chemical History of a Candle*, Vol. 8  
 Santayana, *Lucretius*, Vol. 10  
 Tyndall, "Michael Faraday," Vol. 8

## ERNEST HEMINGWAY, 1899–1961

### *The Killers*

Vol. 2, pages 169–177

#### SUGGESTED READINGS IN THE *Syntopicon*

JUSTICE, Vol. 1, especially

Topic 10c: The justice of punishment for unjust acts: the distinction between retribution and vengeance

LAW, Vol. 1, especially

Topic 6e(1): The nature and causes of crime

Topic 6e(3): The punishment of crime

LIFE AND DEATH, Vol. 1, especially

Topic 8d: The fear of death: the attitude of the hero, the philosopher, the poet, the martyr

PUNISHMENT, Vol. 2, especially

Topic 1b: The retributive purpose of punishment: the *lex talionis*; retaliation and revenge; the righting of a wrong

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aeschylus, Vol. 4, *Eumenides*

Sophocles, Vol. 4, *Electra*

Euripides, Vol. 4, *Orestes*

Plato, Vol. 6, *Apology*

Shakespeare, Vol. 24, *King Richard III*; Vol. 25, *Measure for Measure*; *Macbeth*

Milton, Vol. 29, *Paradise Lost*, Bk. III

Hegel, Vol. 43, *Philosophy of Right*, First Part

Melville, Vol. 48, *Moby Dick*, Chap. 36

O'Neill, Vol. 60, *Mourning Becomes Electra*

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Death*, Vol. 10

De Quincey, *On the Knocking at the Gate in Macbeth*, Vol. 5

Dinesen, *Sorrow-Acre*, Vol. 3

Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3

Hugo, "Battle with the Cannon," Vol. 2

O'Neill, *Emperor Jones*, Vol. 4

Poe, *Tell-Tale Heart*; *Masque of the Red Death*, Vol. 2

Scott, *Two Drovers*, Vol. 2

Tolstoy, *Death of Ivan Ilyitch*, Vol. 3

Twain, *Man That Corrupted Hadleyburg*, Vol. 2

For Hemingway's *Short Happy Life of Francis Macomber* in *Great Books of the Western World*, see Vol. 60

## LANCELOT HOGBEN, 1895–1975

### *Mathematics, the Mirror of Civilization*

Vol. 9, pages 3–23

#### SUGGESTED READINGS IN THE *Syntopicon*

INFINITY, Vol. 1, especially

Topic 3a: Number: the infinite of division and addition

Topic 3b: The infinite divisibility of continuous quantities: the infinitesimal; the method of exhaustion and the theory of limits

Topic 4b: The infinite divisibility of matter: the issue concerning atoms or elementary particles

MATHEMATICS, Vol. 2, especially

Topic 5: The applications of mathematics to physical phenomena: the utility of mathematics

QUANTITY, Vol. 2, especially

Topic 6: The measurements of quantities: the relation of magnitudes and multitudes; the units of measurement

Topic 7: Infinite quantity: the actual infinite and the potentially infinite quantity; the mathematical and physical infinite of the great and the small

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Parmenides*; *Timaeus*

Descartes, Vol. 28, *Geometry*, Bk. II

Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*, Bk. III

Kant, Vol. 39, *Critique of Pure Reason*, Introduction

James, W., Vol. 53, *Principles of Psychology*, Chap. XXVIII

Whitehead, Vol. 55, *Science and the Modern World*, Chap. II; Vol. 56,

*Introduction to Mathematics*, Chaps. 1–3

Hardy, Vol. 56, *Mathematician's Apology*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Dantzig, *Fingerprints*; *Empty Column*, Vol. 9  
 Forsyth, *Mathematics, in Life and Thought*, Vol. 9  
 Kasner and Newman, *New Names for Old*; *Beyond the Googol*, Vol. 9  
 Poincaré, *Mathematical Creation*, Vol. 9  
 Russell, *Study of Mathematics*; *Mathematics and the Metaphysicians*, Vol. 9  
 Whitehead, “*On Mathematical Method*,” Vol. 9

## VICTOR HUGO, 1802–1885

## “The Battle with the Cannon”

from *Ninety-Three*

Vol. 2, pages [146–154](#)

SUGGESTED READINGS IN THE *Syntopicon*

CITIZEN, Vol. 1, especially

Topic 1: The individual in relation to the state

Topic 2*b*: The distinction between citizen and subject: the distinction between the subjects of a constitutional monarchy and of a despotism

JUSTICE, Vol. 1, especially

Topic 1*c*: Justice as a moral virtue directing activity in relation to others and to the community: the distinction between the just man and the just act

Topic 10*d*: The correction of legal justice: equity in the application of human law

PUNISHMENT, Vol. 2, especially

Topic 2: Personal responsibility as a condition of just punishment: the problem of collective responsibility

Topic 4*b*: The forms of punishment available to the state

Topic 4*b*(1): The death penalty: its justification

REVOLUTION, Vol. 2, especially

Topic 1*c*: Revolution and counterrevolution: civil strife distinguished from war between states

Topic 2*a*: Change in the form of government or constitution

Topic 3*b*: Ways of retaining power: the suppression and subversion of revolutions by tyrants, despots, and totalitarian states

Topic 3*c*: The causes and effects of revolution under different forms of government

Topic 3*c*(3): Rebellion against tyranny and despotism

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Sophocles, Vol. 4, *Ajax*  
 Plato, Vol. 6, *Gorgias*; *Republic*, Bks. I–II  
 Aquinas, Vol. 17, *Summa Theologica*, First Part, Q 21; Vol. 18, Part I–II,  
     Q 60, Art. 3; Q 100, Art. 12  
 Milton, Vol. 29, *Paradise Lost*, Bks. I–II  
 Freud, Vol. 54, *Thoughts for the Times on War and Death*  
 Shaw, Vol. 59, *Saint Joan*  
 Brecht, Vol. 60, *Mother Courage and Her Children*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Seditions and Troubles*, Vol. 7; *Of Adversity*, Vol. 10  
 Conrad, *Youth*, Vol. 2  
 De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5  
 Dinesen, *Sorrow-Acre*, Vol. 3  
 Hemingway, *Killers*, Vol. 2  
 Maupassant, *Two Friends*, Vol. 2  
 Melville, *Billy Budd*, Vol. 3  
 Paine, “*Call to Patriots—December 23, 1776*,” Vol. 6  
 Scott, *Two Drovers*, Vol. 2

## DAVID HUME, 1711–1776

*Of the Standard of Taste*

Vol. 5, pages [103–119](#)

SUGGESTED READINGS IN THE *Syntopicon*

- ART, Vol. 1, especially  
     Topic 7*b*: The judgment of excellence in art  
 BEAUTY, Vol. 1, especially  
     Topic 5: Judgments of beauty: the objective and the subjective in  
         aesthetic judgments or judgments of taste; judgments of  
         style or fashion based on wealth or honor  
 GOOD AND EVIL, Vol. 1, especially  
     Topic 3*a*: Human nature and the determination of the good for  
         man: the real and the apparent good; particular goods  
         and the good in general  
 OPINION, Vol. 2, especially  
     Topic 6*a*: Good and evil as matters of opinion: moral standards as  
         customs or conventions reflecting prevalent opinion

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aquinas, Vol. 17, *Summa Theologica*, First Part, Q 5, Arts. 3–4; Part I–II, Q 27, Art. 1  
 Montaigne, Vol. 23, *That the taste of good and evil depends in large part on the opinion we have of them*  
 Descartes, Vol. 28, *Discourse on Method*, Parts II–III  
 Spinoza, Vol. 28, *Ethics*, Part I, Appendix  
 Pascal, Vol. 30, *Pensées*, Sect. 1; Sect. VI  
 Voltaire, Vol. 34, *Candide*  
 Kant, Vol. 39, *Critique of Judgement*  
 Veblen, Vol. 57, *Theory of the Leisure Class*, Chaps. 6–7

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Arnold, *Sweetness and Light*, Vol. 5  
 Bacon, *Of Beauty*, Vol. 5  
 Guizot, “*Civilization*,” Vol. 6  
 Hazlitt, *Of Persons One Would Wish to Have Seen*, Vol. 5  
 Lamb, *My First Play*, Vol. 5  
 Sainte-Beuve, *What Is a Classic?*, Vol. 5  
 Schopenhauer, *On the Comparative Place of Interest and Beauty in Works of Art*, Vol. 5  
 Woolf, *How Should One Read a Book?*, Vol. 5

*Of Refinement in the Arts*

Vol. 7, pages 52–61

SUGGESTED READINGS IN THE *Syntopicon*

- ART, Vol. 1, especially  
   Topic 9*b*: The production of wealth: the industrial arts  
 LABOR, Vol. 1, especially  
   Topic 1*b*: Labor, leisure, and happiness: the servile, political, and contemplative life  
   Topic 1*e*: The honor of work and the virtue of productivity: progress through the invention of arts for the conquest of nature  
   Topic 6: The wages of labor: kinds of wage payments  
 NECESSITY AND CONTINGENCY, Vol. 2, especially  
   Topic 5*e*: Economic necessities or luxuries  
 PROGRESS, Vol. 2, especially  
   Topic 3: Economic progress  
 TEMPERANCE, Vol. 2, especially  
   Topic 5*b*: The temperance of a people: luxurious indulgences; the intemperance of the mob

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bk. II

Aristotle, Vol. 7, *Metaphysics*, Bk. I, Chap. 1; Vol. 8, *Politics*, Bk.

VII, Chaps. 1–9

Lucretius, Vol. 11, *Way Things Are*, Bk. V

Smith, Vol. 36, *Wealth of Nations*, Bk. I, Chaps. I, X; Bk. III; Bk. IV, Chap. IX

Tocqueville, Vol. 44, *Democracy in America*, Vol. 2, Part I, Chap. 11; Part II, Chaps. 10–11

Marx, Vol. 50, *Capital*, Part III, Chaps. VIII–IX; Part IV, Chaps. XIV–XV

Veblen, Vol. 57, *Theory of the Leisure Class*, Chaps. 6–7

Tawney, Vol. 57, *Acquisitive Society*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, “[United States in 1800](#),” Vol. 6

Crèvecoeur, “[Making of Americans](#),” Vol. 6

Guizot, “[Civilization](#),” Vol. 6

Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9

Ruskin, *Idealist's Arraignment of the Age*, Vol. 7

*Of Money*

Vol. 7, pages [62–71](#)

*Of the Balance of Trade*

Vol. 7, pages [72–84](#)

*Of Taxes*

Vol. 7, pages [85–88](#)

SUGGESTED READINGS IN THE *Syntopicon*

LABOR, Vol. 1, especially

Topic 5: The organization of production: the position of labor in different economies

Topic 6: The wages of labor: kinds of wage payments

PROGRESS, Vol. 2, especially

Topic 3: Economic progress

STATE, Vol. 2, especially

Topic 2*d*: The economic aspect of the state: differentiation of states according to their economic systems

Topic 7*a*: Wealth and political welfare

Topic 9*a*: Commerce and trade between states: commercial rivalries and trade agreements; free trade and tariffs

WEALTH, Vol. 2, especially



- Topic 3: The production of wealth in the political community
- Topic 4: The exchange of wealth or the circulation of commodities: the processes of commerce or trade
- Topic 5: Money
- Topic 9: Political economy: the nature of the science of economics

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Republic*, Bk. II
- Aristotle, Vol. 8, *Politics*, Bk. I, Chaps. 9–10
- Rousseau, Vol. 35, *Discourse on Political Economy*
- Smith, Vol. 36, *Wealth of Nations*, Bk. I, Chaps. I–V, VIII; Bk. II, Chap. II; Bk. IV, Chap. IX
- Marx, Vol. 50, *Capital*, Part I, Chaps. I–III; Part IV, Chap. XIV
- Veblen, Vol. 57, *Theory of the Leisure Class*, Chaps. 4–7
- Tawney, Vol. 57, *Acquisitive Society*, Chaps. 4–11
- Keynes, Vol. 57, *General Theory of Employment, Interest and Money*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Adams, “[United States in 1800](#),” Vol. 6
- Bacon, *Of Usury*; *Of Riches*, Vol. 7
- Bunin, *Gentleman from San Francisco*, Vol. 3
- Burke, *Letter to the Sheriffs of Bristol*, Vol. 7
- Voltaire, “[English Men and Ideas: On Trade](#),” Vol. 7

*Of the Study of History*

- Vol. 7, pages [89–92](#)

SUGGESTED READINGS IN THE *Syntopicon*

- EDUCATION, Vol. 1, especially
  - Topic 4*d*: The effect upon character of poetry, music, and other arts: the role of history and examples
- HISTORY, Vol. 1, especially
  - Topic 2: The light and lesson of history: its role in the education of the mind and in the guidance of human conduct

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Laws*, Bk. III
- Aristotle, Vol. 8, *On Poetics*, Chaps. 9, 23
- Plutarch, Vol. 13, *Pericles*
- Machiavelli, Vol. 21, *Prince*, Chaps. XV–XXI
- Montaigne, Vol. 23, *Of books*
- Bacon, Vol. 28, *Advancement of Learning*, Second Book
- Smith, Vol. 36, *Wealth of Nations*, Bk. V, Chap. I, Art. II
- Hamilton, Madison, Jay, Vol. 40, *Federalist*, Nos. 18–20

Nietzsche, Vol. 43, *Beyond Good and Evil*, Parts Seven and Eight  
 Tolstoy, Vol. 51, *War and Peace*, Second Epilogue  
 Dostoevsky, Vol. 52, *Brothers Karamazov*, Part IV, Bk. X, Chap. 5  
 Shaw, Vol. 59, *Saint Joan*, Preface

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bury, *Herodotus*, Vol. 6  
 Carlyle, *Hero as King*, Vol. 6  
 Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5  
 Guizot, "Civilization," Vol. 6  
 Lucian, *Way to Write History*, Vol. 6  
 Macaulay, *Machiavelli*, Vol. 7  
 Schopenhauer, *On Education*, Vol. 7  
 Woolf, *How Should One Read a Book?*, Vol. 5

For Hume's *Enquiry Concerning Human Understanding* in *Great Books of the Western World*, see Vol. 33

## THOMAS HENRY HUXLEY, 1825–1895

### *On the Relations of Man to the Lower Animals*

Vol. 8, pages 160–204

SUGGESTED READINGS IN THE *Synopticon*

ANIMAL, Vol. 1, especially

Topic 1c: The distinction between animal and human nature

Topic 2: The classification of animals

EVOLUTION, Vol. 1

MAN, Vol. 2, especially

Topic 1c: The conception of man as an animal, differing only in degree of intelligence and of other qualities possessed by other animals

Topic 4a: Man's vegetative powers: comparison with similar functions in plants and animals

Topic 4b: Man's sensitive and appetitive powers: comparison with similar functions in other animals

Topic 8: The origin or genealogy of man

Topic 10c: Man's comparison of himself with other creatures and with the universe as a whole

NATURE, Vol. 2, especially

Topic 1c: Nature as the complex of the objects of sense: the realm of things existing under the determination of universal laws

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 8, *History of Animals*  
 Montaigne, Vol. 23, *Apology for Raymond Sebond*  
 Swift, Vol. 34, *Gulliver's Travels*, Part IV  
 Darwin, Vol. 49, *Origin of Species; Descent of Man*  
 James, W., Vol. 53, *Principles of Psychology*, Chaps. XXII, XXIV  
 Freud, Vol. 54, *Beyond the Pleasure Principle*  
 Dobzhansky, Vol. 56, *Genetics and the Origin of Species*, Chap. X  
 Waddington, Vol. 56, *Nature of Life*, Chaps. 4–5  
 Kafka, Vol. 60, *Metamorphosis*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Balzac, *Passion in the Desert*, Vol. 3  
 Bernard, *Experimental Considerations Common to Living Things and Inorganic Bodies*, Vol. 8  
 Carson, *Sunless Sea*, Vol. 8  
 Darwin, *Autobiography*, Vol. 8  
 Eiseley, "On Time," Vol. 8  
 Emerson, *Nature*, Vol. 10  
 Fabre, *Laboratory of the Open Fields; Sacred Beetle*, Vol. 8  
 Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3  
 Galton, "Classification of Human Ability," Vol. 8  
 Kipling, *Mowgli's Brothers*, Vol. 2  
 Mill, J. S., *Nature*, Vol. 10  
 Pavlov, *Scientific Study of the So-Called Psychical Processes in the Higher Animals*, Vol. 8

*On a Piece of Chalk*

Vol. 8, pages 205–222

SUGGESTED READINGS IN THE *Syntopicon*

CHANGE, Vol. 1, especially

- Topic 6c: Comparison of change in living and nonliving things
- Topic 9a: Physical and chemical change: compounds and mixtures

EVOLUTION, Vol. 1, especially

- Topic 5: The facts of evolution: evidences bearing on the history of life on earth

SCIENCE, Vol. 2, especially

- Topic 1b: Science as the discipline of experimental inquiry and the organization of experimental knowledge: the scientific spirit

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Darwin, Vol. 49, *Origin of Species*, Chaps. III–IV, X–XIII, XV  
 Schrödinger, Vol. 56, *What Is Life?*, Chap. 7

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Carson, *Sunless Sea*, Vol. 8  
 Darwin, *Autobiography*, Vol. 8  
 Eiseley, “On Time,” Vol. 8  
 Faraday, *Chemical History of a Candle*, Vol. 8  
 Lyell, “Geological Evolution,” Vol. 8

## HENRIK IBSEN, 1828–1906

*An Enemy of the People*

Vol. 4, pages 164–246

SUGGESTED READINGS IN THE *Syntopicon*

COURAGE, Vol. 1, especially

Topic 7a: The courage required of citizens and statesmen: the political recognition of courage

DEMOCRACY, Vol. 1, especially

Topic 2a: The tyranny of the majority: lawless mob rule

HONOR, Vol. 1, especially

Topic 3a: The reaction of the community to its good or great men

TRUTH, Vol. 2, especially

Topic 8b: The expediency of the political lie: the uses of lying

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 4, *Oedipus the King*; *Philoctetes*  
 Plato, Vol. 6, *Republic*, Bk. IV  
 Montaigne, Vol. 23, *Of presumption*  
 Hamilton, Madison, Jay, Vol. 40, *Federalist*, Nos. 10, 51  
 Mill, J. S., Vol. 40, *Representative Government*, Chaps. 6–7  
 Boswell, Vol. 41, *Life of Samuel Johnson*  
 Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part II, Chaps. 7–8  
 Twain, Vol. 48, *Adventures of Huckleberry Finn*, Chaps. 21–22

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Adversity*, Vol. 10  
 Butler, “Customs and Opinions of the Erewhonians,” Vol. 2  
 Calhoun, “Concurrent Majority,” Vol. 7  
 Carlyle, *Hero as King*, Vol. 6

Chekhov, *Cherry Orchard*, Vol. 4

Emerson, *Self-Reliance*, Vol. 10

Ruskin, *Idealist's Arraignment of the Age*, Vol. 7

Thoreau, *Civil Disobedience*, Vol. 6

Tocqueville, "Observations on American Life and Government," Vol. 6

Voltaire, "English Men and Ideas: On Inoculation," Vol. 7

Xenophon, "Character of Socrates," Vol. 6

For Ibsen's *Doll's House*, *Wild Duck*, *Hedda Gabler*, and *Master Builder* in *Great Books of the Western World*, see Vol. 52

## HENRY JAMES, 1843–1916

### *The Pupil*

Vol. 3, pages 530–568

#### SUGGESTED READINGS IN THE *Syntopicon*

CUSTOM AND CONVENTION, Vol. 1, especially

Topic 5a: The conventional determination of moral judgments:  
the moral evaluation of conventions

DESIRE, Vol. 1, especially

Topic 7a(3): The accumulation of wealth

EDUCATION, Vol. 1, especially

Topic 4b: The influence of the family in moral training

FAMILY, Vol. 1, especially

Topic 6e: The initiation of children into adult life

TRUTH, Vol. 2, especially

Topic 8c: Truth and falsehood in relation to love and friendship:  
the pleasant and the unpleasant truth

WEALTH, Vol. 2, especially

Topic 10c: Temperance and intemperance with respect to wealth:  
liberality, magnificence, miserliness, avarice; the  
corrupting influence of excessive wealth

Topic 10e(3): The choice between God and Mammon: the love  
of money as the root of all evil: the secularizing  
impact of affluence

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Law*, Bk. VII

Montaigne, Vol. 23, *Of the education of children*

Dickens, Vol. 47, *Little Dorrit*

Fitzgerald, Vol. 60, *Great Gatsby*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Riches*, Vol. 7  
 Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3  
 Franklin, *Proposals Relating to the Education of Youth in Pennsylvania*,  
 Vol. 6  
 Lawrence, *Rocking-Horse Winner*, Vol. 3  
 Pater, "Art of Life," Vol. 10  
 Twain, *Man That Corrupted Hadleyburg*, Vol. 2

For Henry James's *Beast in the Jungle* in *Great Books of the Western World*,  
 see Vol. 59

## WILLIAM JAMES, 1842–1910

*On a Certain Blindness in Human Beings*

Vol. 7, pages 141–156

SUGGESTED READINGS IN THE *Syntopicon*

- MAN, Vol. 2, especially  
   Topic 2a: Immediate self-consciousness: man's intimate or introspective knowledge of himself  
   Topic 10e: Man's comparison of himself with other creatures and with the universe as a whole  
 MIND, Vol. 2, especially  
   Topic 1d(1): The origin of the mind's simple ideas: sensation and reflection  
 PLEASURE AND PAIN, Vol. 2, especially  
   Topic 4b: Sensuous pleasure: the affective quality of sensations  
   Topic 4c: Intellectual pleasure: the pleasures of reflection and contemplation  
 SENSE, Vol. 2, especially  
   Topic 3d(2): Memory and imagination as interior powers of sense  
   Topic 6: The role of sense in the perception of beauty: the beautiful and the pleasing to sense; sensible and intelligible beauty

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Philebus*  
 Aristotle, Vol. 8, *Rhetoric*, Bk. I, Chap. 11  
 Aquinas, Vol. 17, *Summa Theologica*, Part I–II, Q 11  
 Montaigne, Vol. 23, *Of experience*  
 Pascal, Vol. 30, *Pensées*, Sect. II

Tolstoy, Vol. 51, *War and Peace*, Bk. 12, Chaps. XII–XIII; Bk. 13, Chaps. XI–XII, XIV; Bk. 14, Chaps. XII–XV; Bk. 15, Chaps. XII–XIII  
 Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. VI  
 James, W., Vol. 53, *Principles of Psychology*, Chap. XI

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Pater, “[Art of Life](#),” Vol. 10  
 Plutarch, [Contentment](#), Vol. 10  
 Schopenhauer, [On the Comparative Place of Interest and Beauty in Works of Art](#), Vol. 5

*The Energies of Men*

Vol. 7, pages [157–170](#)

SUGGESTED READINGS IN THE *Syntopicon*

DESIRE, Vol. 1, especially  
     Topic 2c: Desire as a cause of action: motivation, purpose, ambition; voluntariness  
 MIND, Vol. 2, especially  
     Topic 2c(2): The influence of mental activity on bodily states  
 WILL, Vol. 2, especially  
     Topic 3: The functioning of will in human conduct and thought  
     Topic 3a: The role of the will in behavior  
     Topic 9a: The distinction between men of strong and weak will: cultivation of willpower

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aquinas, Vol. 17, *Summa Theologica*, Part I–II, Q 17  
 Nietzsche, Vol. 43, *Beyond Good and Evil*, Parts Two and Nine  
 Ibsen, Vol. 52, *Master Builder*  
 James, W., Vol. 53, *Principles of Psychology*, Chap. XXVII  
 Freud, Vol. 54, *Selected Papers on Hysteria*, Chaps. 1–3

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, [Of Adversity](#), Vol. 10  
 Crane, [Open Boat](#), Vol. 3  
 Curie, [Discovery of Radium](#), Vol. 8  
 Galton, “[Classification of Human Ability](#),” Vol. 8  
 Hugo, “[Battle with the Cannon](#),” Vol. 2  
 Long, [Power within Us](#), Vol. 6  
 O’Neill, [Emperor Jones](#), Vol. 4

*Great Men and Their Environment*

Vol. 7, pages [171–194](#)

SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 1, especially

Topic 10: Heredity and environment: the genetic determination of individual differences and similarities; RNA, DNA, genes, chromosomes, cistrons

Topic 11*b*: The relation between animals and their environments

EVOLUTION, Vol. 1, especially

Topic 2*b*: The process of heredityTopic 2*b*(1): The inheritance of acquired characteristics: the use and disuse of parts

FATE, Vol. 1, especially

Topic 2: The fated or inevitable in human life

HISTORY, Vol. 1, especially

Topic 4*a*(4): The role of the individual in history: the great man, hero, or leader

STATE, Vol. 2, especially

Topic 8*c*: The education or training of the statesman or prince

WILL, Vol. 2, especially

Topic 7*b*: The factors of freedom and necessity in the philosophy of historyRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Herodotus, Vol. 5, *History*, Bk. VIIPlutarch, Vol. 13, *Theseus*; *Pericles*Machiavelli, Vol. 21, *Prince*, Chaps. VI, XXVHegel, Vol. 43, *Philosophy of History*, Introduction, Part IIIKierkegaard, Vol. 43, *Fear and Trembling*Nietzsche, Vol. 43, *Beyond Good and Evil*, Parts Two and NineDarwin, Vol. 49, *Descent of Man*, Part I, Chap. IITolstoy, Vol. 51, *War and Peace*, Bk. 9, Chap. I; Bk. 13; First Epilogue, Chaps. I-IV; Second EpilogueWeber, Vol. 58, *Essays in Sociology*, Chaps. IV, IXRELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Great Place*, Vol. 7Carlyle, *Hero as King*, Vol. 6Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5

Galton, "Classification of Human Ability," Vol. 8

Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6Hazlitt, *Of Persons One Would Wish to Have Seen*, Vol. 5Lamb, *Sanity of True Genius*, Vol. 5

Mill, J. S., "Childhood and Youth," Vol. 6

Shaw, *Man of Destiny*, Vol. 4



Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6  
 Xenophon, “Character of Socrates,” Vol. 6

### *The Will to Believe*

Vol. 10, pages 39–57

#### SUGGESTED READINGS IN THE *Syntopicon*

HYPOTHESIS, Vol. 1, especially

Topic 2: Hypothetical reasoning and hypothetical constructions  
 in philosophy

KNOWLEDGE, Vol. 1, especially

Topic 6c(4): The distinction between *a priori* and *a posteriori*  
 knowledge; the transcendental, or speculative, and  
 the empirical

OPINION, Vol. 2, especially

Topic 2b: The will as cause of assent in acts of opinion

WILL, Vol. 2, especially

Topic 3b(1): The distinction between knowledge and opinion in  
 relation to the willful in thought: the will to believe  
 and wishful thinking

Topic 5a(1): The freedom of the will as consisting in a freely  
 determined choice or a free judgment of the reason

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Descartes, Vol. 28, *Discourse on Method*, Parts II–IV

Spinoza, Vol. 28, *Ethics*, Part I, Prop. 34–Appendix; Part II, Props.  
 48–49

Pascal, Vol. 30, *Provincial Letters*, Letter XVIII; *Pensées*, Sects. III–IV

Locke, Vol. 33, *Concerning Human Understanding*, Bk. II, Chap. XXI;  
 Bk. IV, Chap. XIX

Hume, Vol. 33, *Enquiry Concerning Human Understanding*, Sect. IV–  
 Sect. V, Part I; Sects. X–XI

Kant, Vol. 39, *Critique of Pure Reason*, Introduction

Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. V, Chaps. 3–5;  
 Part III, Bk. VII, Chaps. 1–2, 4; Part IV, Bk. XI, Chaps. 4, 9

Freud, Vol. 54, *Civilization and Its Discontents*, Parts I–II; *New Introduc-  
 tory Lectures on Psycho-Analysis*, Lecture 35

Russell, Vol. 55, *Problems of Philosophy*, Chap. VII

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Truth*, Vol. 10

Clifford, *Ethics of Belief*, Vol. 10

Dewey, “Process of Thought,” Vol. 10

Emerson, *Montaigne; or, the Skeptic*, Vol. 10

Erskine, *Moral Obligation to Be Intelligent*, Vol. 10

Faraday, *Observations on Mental Education*, Vol. 7

### *The Sentiment of Rationality*

Vol. 10, pages 58–87

#### SUGGESTED READINGS IN THE *Synopticon*

KNOWLEDGE, Vol. 1, especially

Topic 4b: Knowledge, belief, and opinion: their relation or distinction

OPINION, Vol. 2, especially

Topic 3b: Certain and probable, adequate and inadequate knowledge: degrees of certitude; modes of assent

PHILOSOPHY, Vol. 2, especially

Topic 3b: The philosopher's appeal to first principles and to definitions

Topic 4c: Philosophy as a moral discipline: the consolation of philosophy

Topic 6c: The philosopher as a man of reason: the limits of reason; its supplementation by experience or faith

PRINCIPLE, Vol. 2, especially

Topic 5: The skeptical denial of first principles or axioms: the denial that any propositions elicit the universal assent of mankind

UNIVERSAL AND PARTICULAR, Vol. 2, especially

Topic 4c: The abstraction of universal concepts from the particulars of sense

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bks. VI–VII

Aristotle, Vol. 7, *Metaphysics*, Bk. IV; Vol. 8, *Nicomachean Ethics*, Bk. I, Chaps. 1–4, 7–8; Bk. X, Chap. 8

Descartes, Vol. 28, *Discourse on Method*, Parts I–IV

Spinoza, Vol. 28, *Ethics*, Part IV, Appendix

Pascal, Vol. 30, *Pensées*, Sect. IV

Locke, Vol. 33, *Concerning Human Understanding*, Bk. IV, Chaps. XVII–XXX

Berkeley, Vol. 33, *Principles of Human Knowledge*, Introduction

Hume, Vol. 33, *Enquiry Concerning Human Understanding*, Sect. XII, Parts I–III

Kant, Vol. 39, *Critique of Pure Reason; Critique of Judgement*, Part II

Goethe, Vol. 45, *Faust*, Part One; Part Two, Act II

Darwin, Vol. 49, *Descent of Man*, Part I, Chaps. III–V

- Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. V, Chaps. 3–4;  
 Part III, Bk. VII, Chaps. 2, 4  
 Russell, Vol. 55, *Problems of Philosophy*, Chaps. XIII–XIV  
 Planck, Vol. 56, *Scientific Autobiography*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Clifford, *Ethics of Belief*, Vol. 10  
 Dewey, “[Process of Thought](#),” Vol. 10  
 Faraday, *Observations on Mental Education*, Vol. 7  
 Mill, J. S., *Nature*, Vol. 10  
 Poincaré, *Mathematical Creation*, Vol. 9

For James’s *Principles of Psychology* in *Great Books of the Western World*,  
 see Vol. 53; for James’s *Pragmatism*, see Vol. 55

## SIR JAMES JEANS, 1877–1946

### *Beginnings and Endings*

Vol. 8, pages [585–596](#)

SUGGESTED READINGS IN THE *Syntopicon*

- CHANGE, Vol. 1, especially  
     Topic 5: The measure of motion  
     Topic 13: The problem of the eternity of motion or change  
 MECHANICS, Vol. 2, especially  
     Topic 6g: Work and energy: their conservation; perpetual motion;  
         their relation to mass; the principle of least action  
 PROGRESS, Vol. 2, especially  
     Topic 6b: Progress in philosophy and in the sciences  
 SPACE, Vol. 2, especially  
     Topic 2: Space, void, and motion  
 TIME, Vol. 2, especially  
     Topic 2c: The creation of time: the priority of eternity to time; the  
         immutability of the world after the end of time  
 WORLD, Vol. 2, especially  
     Topic 1a: The opposed metaphors: the universe as a machine  
         and the universe as a living organism; the doctrine of  
         the world soul

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 7, *Physics*, Bk. VIII  
 Lucretius, Vol. 11, *Way Things Are*, Bks. I–II

Augustine, Vol. 16, *Confessions*, Bk. XII  
 Aquinas, Vol. 18, *Summa Theologica*, Treatise on the Last Things  
 Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*, Bk. III  
 Faraday, Vol. 42, *Experimental Researches in Electricity*  
 Einstein, Vol. 56, *Relativity: The Special and the General Theory*  
 Eddington, Vol. 56, *Expanding Universe*  
 Heisenberg, Vol. 56, *Physics and Philosophy*, Chaps. 6–7

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Eddington, *Running-Down of the Universe*, Vol. 8  
 Eiseley, “*On Time*,” Vol. 8  
 Santayana, *Lucretius*, Vol. 10

## THOMAS JEFFERSON, 1743–1826

### “The Virginia Constitution”

from *Notes on Virginia*

Vol. 6, pages 502–517

SUGGESTED READINGS IN THE *Syntopicon*

DEMOCRACY, Vol. 1, especially

Topic 4b: The democratic realization of popular sovereignty: the safeguarding of natural rights

Topic 4c: The infirmities of democracy in practice and the reforms or remedies for these defects

Topic 5b(1): Majority rule and minority or proportional representation

Topic 5c: The distribution of functions and powers: checks and balances in representative democracy; the uses of patronage

LIBERTY, Vol. 1, especially

Topic 6c: The struggle for sovereign independence against the yoke of imperialism or colonial subjugation

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Laws*, Bk. VI  
 Aristotle, Vol. 8, *Politics*, Bk. III, Chaps. 6–13  
 Locke, Vol. 33, *Concerning Civil Government*, Chaps. XII–XIII  
 Hamilton, Madison, Jay, Vol. 40, *Federalist*, No. 45  
 Mill, J. S., Vol. 40, *Representative Government*, Chaps. 6–7, 12–13  
 Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part I, Chaps. 4–5; Part II, Chaps. 5, 7–9; Vol. 2, Part IV, Chaps. 6–7

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Burke, *Letter to the Sheriffs of Bristol*, Vol. 7  
 Calhoun, “[Concurrent Majority](#),” Vol. 7  
 Great Documents, *Virginia Declaration of Rights*; *Declaration of Independence*, Vol. 6  
 Lincoln, *First Inaugural Address*, Vol. 6  
 Thoreau, *Civil Disobedience*, Vol. 6  
 Washington, *Farewell Address*, Vol. 6

*First Inaugural Address*

Vol. 6, pages [518–521](#)

SUGGESTED READINGS IN THE *Syntopicon*

- DEMOCRACY, Vol. 1, especially  
     Topic 4*b*: The democratic realization of popular sovereignty: the safeguarding of natural rights  
     Topic 5*b*(1): Majority rule and minority or proportional representation  
 GOVERNMENT, Vol. 1, especially  
     Topic 5*d*: Confederation and federal union: the division of jurisdiction between state and federal governments  
 LIBERTY, Vol. 1, especially  
     Topic 1*a*: The birthright of freedom  
     Topic 2*b*: Liberty of conscience and religious freedom

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Laws*, Bk. III  
 Locke, Vol. 33, *Letter Concerning Toleration*  
 Kant, Vol. 39, *Science of Right*, Second Part  
*Articles of Confederation*, Vol. 40  
 Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part I, Chaps. 2, 8; Part II, Chap. 10

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Adams, “[United States in 1800](#),” Vol. 6  
 Burke, *Letter to the Sheriffs of Bristol*, Vol. 7  
 Crèvecoeur, “[Making of Americans](#),” Vol. 6  
 Great Documents, Vol. 6  
 Guizot, “[Civilization](#),” Vol. 6  
 Lincoln, *First Inaugural Address*, Vol. 6  
 Paine, “[Call to Patriots–December 23, 1776](#),” Vol. 6  
 Tocqueville, “[Observations on American Life and Government](#),” Vol. 6  
 Washington, *Farewell Address*, Vol. 6

*Biographical Sketches*Vol. 6, pages [522-528](#)SUGGESTED READINGS IN THE *Syntopicon*

HONOR, Vol. 1, especially

Topic 1: The relation of honor and fame: praise and reputation

JUSTICE, Vol. 1, especially

Topic 9b: Justice as the moral principle of political organization:  
the bond of men in states

PRUDENCE, Vol. 2, especially

Topic 1: The nature of prudence: as practical wisdom, as a virtue  
or quality of the deliberative mindRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plutarch, Vol. 13, *Solon; Pericles; Marcus Cato; Alexander; Caesar*Boswell, Vol. 41, *Life of Samuel Johnson*RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Carlyle, *Hero as King*, Vol. 6Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6La Bruyère, *Characters*, Vol. 6Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6Washington, *Circular Letter to the Governors of All the States on Dis-*  
*banding the Army; Farewell Address*, Vol. 6Woolf, *Art of Biography*, Vol. 6

## SAMUEL JOHNSON, 1709-1784

*Preface to Shakespeare*Vol. 5, pages [316-353](#)SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 1, especially

Topic 5: The sources of art in experience, imagination,  
and inspiration

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 7a: The use of imagination in the production and apprecia-  
tion of works of art

POETRY, Vol. 2, especially

Topic 3: The inspiration or genius of the poet: the role of

experience and imagination; the influence of the poetic tradition

Topic 4a: Epic and dramatic poetry

Topic 8a(1): The poetic unities: comparison of epic and dramatic unity

Topic 8a(2): Poetic truth: verisimilitude or plausibility; the possible, the probable, and the necessary

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bk. III

Aristotle, Vol. 8, *On Poetics*

Cervantes, Vol. 27, *Don Quixote*, Part One, Chap. 48; Part Two, Chap. 16

Bacon, Vol. 28, *Advancement of Learning*, Second Book

Pirandello, Vol. 59, *Six Characters in Search of an Author*

Joyce, Vol. 59, *Portrait of the Artist as a Young Man*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Study of Poetry*, Vol. 5

De Quincey, *Literature of Knowledge and Literature of Power; On the Knocking at the Gate in Macbeth*, Vol. 5

Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5

Lamb, *My First Play*, Vol. 5

Sainte-Beuve, *What Is a Classic?*, Vol. 5

Schiller, *On Simple and Sentimental Poetry*, Vol. 5

Schopenhauer, *On Some Forms of Literature*, Vol. 5

Woolf, *How Should One Read a Book?*, Vol. 5

For the works of Shakespeare in *Great Books of the Western World*, see Vols. 24–25

For Boswell's *Life of Samuel Johnson* in *Great Books of the Western World*, see Vol. 41

## IMMANUEL KANT, 1724–1804

### *Perpetual Peace*

Vol. 7, pages 441–475

SUGGESTED READINGS IN THE *Syntopicon*

CONSTITUTION, Vol. 1, especially

Topic 2a: The constitution as the form or organization of a political community: arrangement of offices; division of functions

DEMOCRACY, Vol. 1, especially

Topic 5a: The distinction between direct democracy and representative, or republican, government: the territorial limits of democracy

GOVERNMENT, Vol. 1, especially

Topic 2e: The ideal form of government: the distinction between practicable and Utopian ideals

Topic 5a: Foreign policy: the making of treaties; the conduct of war and peace

STATE, Vol. 2, especially

Topic 9d: The sovereignty of independent states: the distinction between the sovereignty of the state at home and abroad; internal and external sovereignty

WAR AND PEACE, Vol. 2, especially

Topic 2a: Civil war and war between states or international war

Topic 9: The folly and futility of war: pacifist movements

Topic 11b: Justice and fraternity as principles of peace among men

Topic 11c: International law and international peace: treaties, alliances, and leagues as instrumentalities of international peace

Topic 11d: World government and world peace

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bks. II–VII

Aristotle, Vol. 8, *Politics*, Bk. III, Chaps. 1–5

Hobbes, Vol. 21, *Leviathan*, Part I, Chaps. 13–15

Rabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. I, Chaps. 25–51

Locke, Vol. 33, *Concerning Civil Government*, Chap. XVI

Hamilton, Madison, Jay, Vol. 40, *Federalist*, Nos. 3–9

Mill, J. S., Vol. 40, *Representative Government*, Chaps. 17–18

Hegel, Vol. 43, *Philosophy of Right*, Third Part, Sub-sect. III

Tocqueville, Vol. 44, *Democracy in America*, Vol. 2, Part III, Chaps. 22–26

Tolstoy, Vol. 51, *War and Peace*, Bk. 6, Chap. VII; Bk. 9, Chaps. I–VII;

First Epilogue, Chaps. I–IV

Freud, Vol. 54, *Thoughts for the Times on War and Death*

Weber, Vol. 58, *Essays in Sociology*, Chap. VI

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Clausewitz, *What Is War?*, Vol. 7

Dante, “[On World Government](#),” Vol. 7

Guizot, “[Civilization](#),” Vol. 6

Rousseau, *Lasting Peace through the Federation of Europe*, Vol. 7



For other works by Kant in *Great Books of the Western World*, see Vol. 39, especially *Science of Right*

EDWARD KASNER, 1878–1955  
and JAMES R. NEWMAN, 1907–1966

*New Names for Old*

*Beyond the Googol*

Vol. 9, pages [121–162](#)

SUGGESTED READINGS IN THE *Syntopicon*

CHANGE, Vol. 1, especially

Topic 1: The nature and reality of change or motion

Topic 5: The measure of motion

Topic 7*d*: The properties of variable motion: the laws of motion

INFINITY, Vol. 1, especially

Topic 3: The infinite in quantity: infinite magnitudes and multitudes

Topic 4: The infinity of matter

LOGIC, Vol. 1, especially

Topic 5*a*: Mathematical analysis and reasoning: the search for a universal method

MATHEMATICS, Vol. 2, especially

Topic 2: The objects of mathematics: ideas or abstractions; number, figure, extension, relation, order

Topic 2*b*: The being of mathematical objects: their real, ideal, or mental existence

Topic 3*d*: Symbols and formulas: the attainment of generality

Topic 4: Mathematical techniques

QUANTITY, Vol. 2, especially

Topic 4: Discrete quantities: number and numbering

SCIENCE, Vol. 2, especially

Topic 2*b*: The comparison of science with poetry and history

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Parmenides*

Aristotle, Vol. 7, *Physics*, Bk. IV, Chaps. 10–14; Bk. VI, Chaps. 1–10

Euclid, Vol. 10, *Elements*, Bks. I–II, X, XII

Archimedes, Vol. 10, *Sand-Reckoner*

Descartes, Vol. 28, *Rules for the Direction of the Mind*, Rules XIV–XXI

Pascal, Vol. 30, *On Geometrical Demonstration*

Berkeley, Vol. 33, *Principles of Human Knowledge*  
 Whitehead, Vol. 56, *Introduction to Mathematics*, Chaps. 5–6  
 Hardy, Vol. 56, *Mathematician's Apology*  
 Heisenberg, Vol. 56, *Physics and Philosophy*, Chap. 10

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Boeke, *Cosmic View*, Vol. 8  
 Campbell, *Measurement*, Vol. 9  
 Dantzig, *Fingerprints; Empty Column*, Vol. 9  
 Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9  
 Russell, *Definition of Number; Mathematics and the Metaphysicians*,  
 Vol. 9

RUDYARD KIPLING, 1865–1936

*Mowgli's Brothers*

Vol. 2, pages 126–141

SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 1, especially

- Topic 1: General theories about the animal nature
- Topic 12c: Friendship or love between animals and men
- Topic 13: The attribution of human qualities or virtues to animals:  
 personification in allegory and satire; the transformation  
 of humans into animals

COURAGE, Vol. 1, especially

- Topic 6: The formation or training of the courageous man

CUSTOM AND CONVENTION, Vol. 1, especially

- Topic 7a: Custom as unifying a community: conformity in man-  
 ners or etiquette

EDUCATION, Vol. 1, especially

- Topic 3: The training of the body and the cultivation of bodily  
 skills: gymnastics, manual work

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 3, *Odyssey*, Bk. XVII  
 Aristotle, Vol. 8, *History of Animals*, Bk. IX, Chap. 1  
 Plutarch, Vol. 13, *Romulus*  
 Milton, Vol. 29, *Paradise Lost*, Bks. IV, VIII  
 Swift, Vol. 34, *Gulliver's Travels*, Part IV  
 Darwin, Vol. 49, *Origin of Species; Descent of Man*

Kafka, Vol. 60, *Metamorphosis*

Orwell, Vol. 60, *Animal Farm*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Custom and Education*, Vol. 7; *Of Friendship*, Vol. 10

Balzac, *Passion in the Desert*, Vol. 3

Cicero, *On Friendship*, Vol. 10

Emerson, *Thoreau*, Vol. 6

Fabre, *Laboratory of the Open Fields*, Vol. 8

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3

Huxley, *On the Relations of Man to the Lower Animals*, Vol. 8

Lawrence, *Rocking-Horse Winner*, Vol. 3

Schopenhauer, *On Education*, Vol. 7

## JEAN DE LA BRUYÈRE, 1645–1696

### *Characters*

Vol. 6, pages [102–105](#)

SUGGESTED READINGS IN THE *Syntopicon*

ARISTOCRACY, Vol. 1, especially

Topic 3: The causes of degeneration or instability in aristocracies:  
aristocracy and revolution

CUSTOM AND CONVENTION, Vol. 1, especially

Topic 5: Custom and convention in the moral order

Topic 5a: The conventional determination of moral judgments:  
the moral evaluation of conventions

HISTORY, Vol. 1, especially

Topic 2: The light and lesson of history: its role in the education of  
the mind and in the guidance of human conduct

HONOR, Vol. 1, especially

Topic 1: The relation of honor and fame: praise and reputation

VIRTUE AND VICE, Vol. 2, especially

Topic 9: The advance or decline of human morality

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *Nicomachean Ethics*, Bks. III–IV

Augustine, Vol. 16, *City of God*, Bk. V, Chaps. 12–20

Swift, Vol. 34, *Gulliver's Travels*, Part I, Chap. IV; Part II, Chap. VII

Boswell, Vol. 41, *Life of Samuel Johnson*

Hegel, Vol. 43, *Philosophy of History*, Introduction III

Tolstoy, Vol. 51, *War and Peace*, First Epilogue, Chaps. XIII–XIV

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Great Place*, Vol. 7; *Of Followers and Friends*; *Of Riches*; *Of Friendship*, Vol. 10  
 Chekhov, *Cherry Orchard*, Vol. 4  
 Cicero, *On Friendship*, Vol. 10  
 Jefferson, *Biographical Sketches*, Vol. 6  
 Molière, *Misanthrope*, Vol. 4  
 Plutarch, *Contentment*, Vol. 10  
 Pushkin, *Queen of Spades*, Vol. 3  
 Sheridan, *School for Scandal*, Vol. 4  
 Xenophon, “Character of Socrates,” Vol. 6

## CHARLES LAMB, 1775–1834

*My First Play*

Vol. 5, pages 300–303

SUGGESTED READINGS IN THE *Syntopicon*

- ART, Vol. 1, especially  
 Topic 7a: Art as a source of pleasure or delight  
 KNOWLEDGE, Vol. 1, especially  
 Topic 6b(4): Knowledge in relation to the faculties of understanding, judgment, and reason; and to the work of intuition, imagination, and understanding  
 MEMORY AND IMAGINATION, Vol. 2, especially  
 Topic 7a: The use of imagination in the production and appreciation of works of art  
 POETRY, Vol. 2, especially  
 Topic 7d: Spectacle and song in drama

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 8, *On Poetics*  
 Shakespeare, Vol. 25, *Hamlet*  
 Cervantes, Vol. 27, *Don Quixote*, Part One, Chap. 48  
 Kant, Vol. 39, *Critique of Judgement*, Introduction; First Part, Sect. I, Bk. I  
 Goethe, Vol. 45, *Faust*, Prelude in the Theatre  
 Freud, Vol. 54, *Civilization and Its Discontents*, Chap. II  
 Pirandello, Vol. 59, *Six Characters in Search of an Author*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- De Quincey, *On the Knocking at the Gate in Macbeth*, Vol. 5  
 Hume, *Of the Standard of Taste*, Vol. 5

Johnson, *Preface to Shakespeare*, Vol. 5

Schopenhauer, *On Some Forms of Literature*, Vol. 5

### *Dream Children, a Reverie*

Vol. 5, pages 304–307

#### SUGGESTED READINGS IN THE *Syntopicon*

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 4a: Memory in the life of the individual: personal identity and continuity

Topic 8c: The expression of desire in daydreaming or fantasy

SENSE, Vol. 2, especially

Topic 3d(2): Memory and imagination as interior powers of sense

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 7, *On Memory and Reminiscence*

Plotinus, Vol. 11, *Fourth Ennead*, Third Tractate

Virgil, Vol. 12, *Aeneid*, Bk. VI

Pascal, Vol. 30, *Pensées*, Sect. II

Locke, Vol. 33, *Concerning Human Understanding*, Bk. II, Chap. XXVII

Freud, Vol. 54, *Interpretation of Dreams*

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Youth and Age*, Vol. 7

Dostoevsky, *White Nights*, Vol. 3

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3

Hazlitt, *Of Persons One Would Wish to Have Seen*, Vol. 5

Lawrence, *Rocking-Horse Winner*, Vol. 3

Wilde, *Happy Prince*, Vol. 2

### *Sanity of True Genius*

Vol. 5, pages 308–310

#### SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 1, especially

Topic 5: The sources of art in experience, imagination, and inspiration

POETRY, Vol. 2, especially

Topic 3: The inspiration or genius of the poet: the role of experience and imagination; the influence of the poetic tradition

Topic 5b: Poetry contrasted with history and philosophy: the dispraise and defense of the poet

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Ion*  
 Kant, Vol. 39, *Critique of Judgement*, First Part, Sect. I  
 James, W., Vol. 53, *Principles of Psychology*, Chap. XXII  
 Mann, Vol. 59, *Death in Venice*  
 Joyce, Vol. 59, *Portrait of the Artist as a Young Man*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Arnold, *Study of Poetry*, Vol. 5  
 Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5  
 Emerson, *Thoreau*, Vol. 6; *Self-Reliance*, Vol. 10  
 Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6  
 Hazlitt, *My First Acquaintance with Poets*, Vol. 5  
 Poe, *Tell-Tale Heart*, Vol. 2  
 Shelley, *Defence of Poetry*, Vol. 5  
 Whitman, *Preface to Leaves of Grass*, Vol. 5

## PIERRE SIMON DE LAPLACE, 1749–1827

## “Probability”

from *A Philosophical Essay on Probabilities*

Vol. 9, pages [325–338](#)

SUGGESTED READINGS IN THE *Synopticon*

- CAUSE, Vol. 1, especially  
     Topic 5*d*: The limits of our knowledge of causes  
 CHANCE, Vol. 1  
 KNOWLEDGE, Vol. 1, especially  
     Topic 4*b*: Knowledge, belief, and opinion: their relation  
     or distinction  
 NECESSITY AND CONTINGENCY, Vol. 2, especially  
     Topic 3: Necessity and contingency in the realm of change:  
     chance and determinism

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 7, *Physics*, Bk. II, Chaps. 4–6  
 Pascal, Vol. 30, *Pensées*, Sect. III; *Correspondence with Fermat on the  
     Theory of Probabilities*  
 Hume, Vol. 33, *Enquiry Concerning Human Understanding*, Sect. VI  
 Bohr, Vol. 56, *Atomic Theory and the Description of Nature*  
 Heisenberg, Vol. 56, *Physics and Philosophy*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Clifford, *Ethics of Belief*, Vol. 10  
 Faraday, *Observations on Mental Education*, Vol. 7  
 Galton, "Classification of Human Ability," Vol. 8  
 Peirce, *Red and the Black*, Vol. 9  
 Poincaré, *Chance*, Vol. 9  
 Pushkin, *Queen of Spades*, Vol. 3

## DAVID HERBERT LAWRENCE, 1885–1930

*The Rocking-Horse Winner*

Vol. 3, pages 512–525

SUGGESTED READINGS IN THE *Syntopicon*

- EMOTION, Vol. 1, especially  
     Topic 3a: Madness or frenzy due to emotional excess: excessively emotional or emotionally overdetermined behavior
- FAMILY, Vol. 1, especially  
     Topic 7d: The emotional impact of family life upon the child: the domestic triangle, the symbolic roles of father and mother
- LOVE, Vol. 1, especially  
     Topic 1e: The intensity and power of love: its increase or decrease; its constructive or destructive force
- WEALTH, Vol. 2, especially  
     Topic 10c: Temperance and intemperance with respect to wealth: liberality, magnificence, miserliness, avarice; the corrupting influence of excessive wealth

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Euripides, Vol. 4, *Hippolytus*  
 Shakespeare, Vol. 25, *Hamlet*  
 Dickens, Vol. 47, *Little Dorrit*  
 Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. IV, Chaps. 6–7  
 Ibsen, Vol. 52, *Wild Duck*  
 Freud, Vol. 54, *General Introduction to Psycho-Analysis*, Part II, Lecture 13; Part III, Lecture 21  
 O'Neill, Vol. 60, *Mourning Becomes Electra*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Parents and Children*; *Of Riches*, Vol. 7  
 Balzac, *Passion in the Desert*, Vol. 3

- Bunin, *Gentleman from San Francisco*, Vol. 3  
 Eliot, G., *Lifted Veil*, Vol. 3  
 Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5  
 Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3  
 Hawthorne, *Rappaccini's Daughter*, Vol. 3  
 James, H., *Pupil*, Vol. 3  
 Kipling, *Mowgli's Brothers*, Vol. 2  
 Lamb, *Dream Children*, Vol. 5  
 Poe, *Tell-Tale Heart*, Vol. 2  
 Pushkin, *Queen of Spades*, Vol. 3  
 Stevenson, *Strange Case of Dr. Jekyll and Mr. Hyde*, Vol. 2  
 Wilde, *Happy Prince*, Vol. 2

For Lawrence's *Prussian Officer* in *Great Books of the Western World*, see Vol. 60

## ABRAHAM LINCOLN, 1809–1865

*Address at Cooper Institute*

*First Inaugural Address*

*Letter to Horace Greeley*

*Second Inaugural Address*

*Last Public Address*

Vol. 6, pages 737–757; 760–765

### SUGGESTED READINGS IN THE *Syntopicon*

CONSTITUTION, Vol. 1, especially

Topic 7b: The safeguards of constitutional government: bills of rights; separation of powers: impeachment

GOVERNMENT, Vol. 1, especially

Topic 5d: Confederation and federal union: the division of jurisdiction between state and federal governments

LIBERTY, Vol. 1, especially

Topic 5a: Man's freedom in relation to fate or to the will of God

REVOLUTION, Vol. 2, especially

Topic 2c: Change in the extent of the state or empire: dissolution, secession, liberation, federation

SLAVERY, Vol. 2, especially

Topic 3b: Laws regulating slavery: the rights and duties of master and slave

Topic 3c: The emancipation or manumission of slaves: the rebellion of slaves



- Topic 3d: Criticisms of the institution of slavery: the injustice of slavery; its transgression of inalienable human rights  
 STATE, Vol. 2, especially  
 Topic 3g: The identity and continuity of a state: the dissolution of the body politic or civil society  
 WAR AND PEACE, Vol. 2, especially  
 Topic 5a: The moral consequences of war: its effects on the happiness and virtue of men and on the welfare of women and children  
 Topic 5b: The political consequences of war: its effects on different forms of government  
 WEALTH, Vol. 2, especially  
 Topic 7b(1): Chattel slaves as property

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Laws*, Bks. III, X  
 Aristotle, Vol. 8, *Politics*, Bk. I, Chaps. 4–7  
 Aquinas, Vol. 18, *Summa Theologica*, Part I–II, Q 105, Art. 4  
 Milton, Vol. 29, *Samson Agonistes*  
 Locke, Vol. 33, *Concerning Civil Government*, Chaps. II–IV, XVI  
 Montesquieu, Vol. 35, *Spirit of Laws*, Bk. XV, Chaps. 9–18  
 Rousseau, Vol. 35, *Discourse on Political Economy*; *Social Contract*, Bk. I, Chap. 4  
 Kant, Vol. 39, *Science of Right*, Introduction; First Part  
*Articles of Confederation*, Vol. 40  
*Constitution of the United States of America*, Vol. 40, Amendment 13, Sect. I  
 Hamilton, Madison, Jay, Vol. 40, *Federalist*, Nos. 18–20, 41, 43, 54  
 Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part I, Chaps. 6–7; Part II, Chaps. 9–10; Vol. 2, Part III, Chap. 5  
 Freud, Vol. 54, *Thoughts for the Times on War and Death*, Chap. I

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Adams, “[United States in 1800](#),” Vol. 6  
 Bacon, *Of Seditions and Troubles*, Vol. 7  
 Burke, *Letter to the Sheriffs of Bristol*, Vol. 7  
 Calhoun, “[Concurrent Majority](#),” Vol. 7  
 Crèvecoeur, “[Making of Americans](#),” Vol. 6  
 Great Documents, *English Bill of Rights*; *Virginia Declaration of Rights*; *Declaration of Independence*, Vol. 6  
 Guizot, “[Civilization](#),” Vol. 6  
 Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6  
 Jefferson, “[Virginia Constitution](#)”; *First Inaugural Address*, Vol. 6  
 Paine, “[Call to Patriots—December 23, 1776](#),” Vol. 6

- Thoreau, *Civil Disobedience; Plea for Captain John Brown*, Vol. 6  
 Tocqueville, "Observations on American Life and Government," Vol. 6  
 Washington, *Circular Letter to the Governors of All the States on Disbanding the Army; Farewell Address*, Vol. 6  
 Whitman, *Death of Abraham Lincoln*, Vol. 6

### *Meditation on the Divine Will*

Vol. 6, page 758

#### SUGGESTED READINGS IN THE *Syntopicon*

- GOD, Vol. 1, especially  
     Topic 5g: God's will: divine choice  
 WAR AND PEACE, Vol. 2, especially  
     Topic 2a: Civil war and war between states or international war

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aquinas, Vol. 17, *Summa Theologica*, First Part, Q 19  
 Hegel, Vol. 43, *Philosophy of History*, Introduction  
 Tolstoy, Vol. 51, *War and Peace*, Second Epilogue

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Clausewitz, *What Is War?*, Vol. 7  
 Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3  
 Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6  
 Maupassant, *Two Friends*, Vol. 2  
 Synge, *Riders to the Sea*, Vol. 4  
 Whitman, *Death of Abraham Lincoln*, Vol. 6

### *The Gettysburg Address*

Vol. 6, page 759

#### SUGGESTED READINGS IN THE *Syntopicon*

- COURAGE, Vol. 1, especially  
     Topic 7c: Courage in war  
 DEMOCRACY, Vol. 1, especially  
     Topic 4b: The democratic realization of popular sovereignty: the safeguarding of natural rights  
 LIBERTY, Vol. 1, especially  
     Topic 1f: The freedom and equals under government: the equality of citizenship  
 WAR AND PEACE, Vol. 2, especially  
     Topic 2a: Civil war and war between states or international war

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Thucydides, Vol. 5, *History of the Peloponnesian War*, Second Book, Chap. VI  
 Plato, Vol. 6, *Laws*, Bk. IV  
 Aristotle, Vol. 8, *Politics*, Bk. III, Chaps. 16–17  
 Hobbes, Vol. 21, *Leviathan*, Part II, Chap. XVIII  
 Locke, Vol. 33, *Concerning Civil Government*, Chaps. XI–XIII  
 Hamilton, Madison, Jay, Vol. 40, *Federalist*, No. 84

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Great Documents, *Declaration of Independence*, Vol. 6  
 Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6  
 Whitman, *Death of Abraham Lincoln*, Vol. 6

## HANIEL LONG, 1888–1956

*The Power within Us*

Vol. 6, pages [246–261](#)

SUGGESTED READINGS IN THE *Syntopicon*

- COURAGE, Vol. 1, especially  
     Topic 5: The motivations of courage: fame or honor, happiness, love, duty, religious faith  
 EXPERIENCE, Vol. 1, especially  
     Topic 7: Mystical or religious experience: experience of the supernatural or transcendental  
 HONOR, Vol. 1, especially  
     Topic 5c: The occasions of heroism in war and peace  
 MAN, Vol. 2, especially  
     Topic 13: The grandeur and misery of man  
 NATURE, Vol. 2, especially  
     Topic 2b: Nature and convention: the state of nature and the state of society  
     Topic 3c(4): Divine causality in relation to the course of nature: the preservation of nature; providence; miracles and magic

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Laches*  
 Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. III, Chaps. 6–9  
 Hobbes, Vol. 21, *Leviathan*, Part I, Chaps. 13–15

- Montaigne, Vol. 23, *Of cannibals*  
 Shakespeare, Vol. 25, *King Lear*, especially Act III  
 Swift, Vol. 34, *Gulliver's Travels*, Part IV  
 Rousseau, Vol. 35, *Discourse on the Origin of Inequality*, First–Second  
 Parts; Appendix  
 Freud, Vol. 54, *Civilization and Its Discontents*, Chaps. III–VIII  
 Frazer, Vol. 58, *Golden Bough*, Chaps. I–IV  
 Lévi-Strauss, Vol. 58, *Structural Anthropology*, Chaps. IX–X  
 Conrad, Vol. 59, *Heart of Darkness*  
 Brecht, Vol. 60, *Mother Courage and Her Children*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Great Peace*, Vol. 7; *Sphinx*, Vol. 8; *Of Adversity*, Vol. 10  
 Crane, *Open Boat*, Vol. 3  
 Defoe, *Robinson Crusoe*, Vol. 2  
 Dinesen, *Sorrow-Acre*, Vol. 3  
 Eliot, G., *Lifted Veil*, Vol. 3  
 Emerson, *Self-Reliance*, Vol. 10  
 Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3  
 Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10  
 James, W., *Energies of Men*, Vol. 7  
 O'Neill, *Emperor Jones*, Vol. 4  
 Prescott, "Land of Montezuma," Vol. 6  
 Synge, *Riders to the Sea*, Vol. 4  
 Tolstoy, *Three Hermits*; *What Men Live By*, Vol. 3  
 Xenophon, "March to the Sea," Vol. 6

LUCIAN, c. 125–c. 190

*The Way to Write History*

Vol. 6, pages 387–406

SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 1, especially

Topic 4d: The effect upon character of poetry, music, and other  
 arts: the role of history and examples

HISTORY, Vol. 1, especially

Topic 1: History as knowledge and as literature: its kinds and  
 divisions; its distinction from poetry, myth, philosophy,  
 and science

Topic 3: The writing of history: research and narration; the influ-  
 ence of poetry

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Herodotus, Vol. 5, *History*, First Book; Second Book  
 Thucydides, Vol. 5, *History of the Peloponnesian War*, First Book,  
 Chap. I  
 Plato, Vol. 6, *Republic*, Bks. II–III, X  
 Aristotle, Vol. 8, *On Poetics*, Chap. 9  
 Montaigne, Vol. 23, *Of books*  
 Bacon, Vol. 28, *Advancement of Learning*, Second Book  
 Hegel, Vol. 43, *Philosophy of History*, Introduction II–III  
 Nietzsche, Vol. 43, *Beyond Good and Evil*, Parts Eight and Nine  
 Melville, Vol. 48, *Moby Dick*, Chaps. 45, 82–83  
 Tolstoy, Vol. 51, *War and Peace*, Second Epilogue  
 Lévi-Strauss, Vol. 58, *Structural Anthropology*, Introduction  
 Shaw, Vol. 59, *Saint Joan*, Preface

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bury, *Herodotus*, Vol. 6  
 Guizot, “*Civilization*,” Vol. 6  
 Hume, *Of the Study of History*, Vol. 7  
 Voltaire, *Micromégas*, Vol. 2  
 Woolf, *How Should One Read a Book?*, Vol. 5; *Art of Biography*, Vol. 6

## SIR CHARLES LYELL, 1797–1875

## “Geological Evolution”

from *The Principles of Geology*

Vol. 8, pages [319–324](#)

SUGGESTED READINGS IN THE *Syntopicon*

CHANGE, Vol. 1, especially

Topic 11: The apprehension of change: by sense, by reason

Topic 13: The problem of the eternity of motion or change

EVOLUTION, Vol. 1, especially

Topic 5a: The geological record: the significance of fossil remains

TIME, Vol. 2, especially

Topic 6e: Knowledge of the past: the storehouse of memory; the  
 evidences of the past in physical traces or remnants

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 7, *Physics*, Bk. VIII  
 Gilbert, Vol. 26, *On the Loadstone*, Bk. VI  
 Darwin, Vol. 49, *Origin of Species*, Chaps. X–XI, XV

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Carson, *Sunless Sea*, Vol. 8  
 Darwin, *Autobiography*, Vol. 8  
 Eiseley, "On Time," Vol. 8  
 Huxley, *On a Piece of Chalk*, Vol. 8  
 Pliny, "Eruption of Vesuvius," Vol. 6

## THOMAS BABINGTON MACAULAY, 1800–1859

*Machiavelli*

- Vol. 7, pages 295–329

SUGGESTED READINGS IN THE *Synopticon*

- ARISTOCRACY, Vol. 1, especially  
     Topic 3: The causes of degeneration or instability in aristocracies:  
             aristocracy and revolution  
 EXPERIENCE, Vol. 1, especially  
     Topic 6*b*: The role of experience in politics: the lessons of history  
 HISTORY, Vol. 1, especially  
     Topic 2: The light and lesson of history: its role in the education of  
             the mind and in the guidance of human conduct  
 LIBERTY, Vol. 1, especially  
     Topic 6*c*: The struggle for sovereign independence against the  
             yoke of imperialism or colonial subjugation  
 STATE, Vol. 2, especially  
     Topic 8*c*: The education or training of the statesman or prince  
 VIRTUE AND VICE, Vol. 2, especially  
     Topic 7*d*: The virtues which constitute the good or successful  
             ruler: the vices associated with the possession of power  
 WAR AND PEACE, Vol. 2, especially  
     Topic 10: The military arts and the military profession: their  
             role in the state

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Thucydides, Vol. 5, *History of the Peloponnesian War*, Third Book  
 Plato, Vol. 6, *Seventh Letter*  
 Aristotle, Vol. 8, *Politics*, Bk. VI  
 Dante, Vol. 19, *Divine Comedy*, Paradiso, Canto XVI  
 Montaigne, Vol. 23, *Observations on Julius Caesar's methods of making war*  
 Gibbon, Vol. 37, *Decline and Fall of the Roman Empire*

Hamilton, Madison, Jay, Vol. 40, *Federalist*, Nos. 1–10, especially Nos. 3–5

Nietzsche, Vol. 43, *Beyond Good and Evil*, Parts Eight and Nine

Weber, Vol. 58, *Essays in Sociology*, Chaps. IV, IX–X

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Great Place; Of Seditions and Troubles*, Vol. 7

Carlyle, *Hero as King*, Vol. 6

Clausewitz, *What Is War?*, Vol. 7

Guizot, “*Civilization*,” Vol. 6

Hume, *Of the Study of History*, Vol. 7

Pater, “*Art of Life*,” Vol. 10

Prescott, “*Land of Montezuma*,” Vol. 6

For Machiavelli’s *Prince* in *Great Books of the Western World*, see Vol. 21

## THOMAS ROBERT MALTHUS, 1766–1834

### “The Principle of Population”

from *Population: the First Essay*

Vol. 7, pages 502–530

SUGGESTED READINGS IN THE *Syntopicon*

JUSTICE, Vol. 1, especially

Topic 8: Economic justice: justice in production, distribution, and exchange

STATE, Vol. 2, especially

Topic 4c: The size, diversity, and distribution of populations: the causes and effects of their increase or decrease

WEALTH, Vol. 2, especially

Topic 8c: The causes of poverty: competition, incompetence, indigence, expropriation, unemployment; the poverty of the proletariat as dispossessed of the instruments of production

Topic 8d: Laws concerning poverty: the poor laws, the dole

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Laws*, Bk. III

Aristotle, Vol. 8, *Politics*, Bk. VII, Chaps. 4–5

Montesquieu, Vol. 35, *Spirit of Laws*, Bk. XXIII

Smith, Vol. 36, *Wealth of Nations*, Bk. I, Chap. VIII

Darwin, Vol. 49, *Origin of Species*, Chap. III

Veblen, Vol. 57, *Theory of the Leisure Class*, Chaps. 3–4

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Adams, "United States in 1800," Vol. 6  
 Carson, *Sunless Sea*, Vol. 8  
 Darwin, *Autobiography*, Vol. 8  
 Guizot, "Civilization," Vol. 6  
 Prescott, "Land of Montezuma," Vol. 6  
 Swift, *Modest Proposal*, Vol. 7

## THOMAS MANN, 1875–1955

*Mario and the Magician*

Vol. 3, pages 573–610

SUGGESTED READINGS IN THE *Synopticon*

## GOOD AND EVIL, Vol. 1, especially

- Topic 3e: Right and wrong: the social incidence of the good; doing or suffering good and evil  
 Topic 3f: The sources of evil in human life

## TYRANNY AND DESPOTISM, Vol. 2, especially

- Topic 1d: The character of the tyrannical man: the friends of the tyrant  
 Topic 5c: The location of sovereignty in despotic and constitutional government: the sovereign person, the sovereign office, the sovereign people  
 Topic 5d: The analogues of despotic and constitutional rule in the relation of the powers of the soul: the tyranny of the passions

## WILL, Vol. 2, especially

- Topic 3a(1): The distinction between the voluntary and the involuntary: the conditions of voluntariness; comparison of men and animals with respect to voluntary behavior  
 Topic 7a: Free will as a source of human dignity: its relation to slavery and civil liberty  
 Topic 9a: The distinction between men of strong and weak will: cultivation of willpower

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Gorgias*; *Seventh Letter*  
 Plutarch, Vol. 13, *Dion*  
 Balzac, Vol. 45, *Cousin Bette*



James, W., Vol. 53, *Principles of Psychology*, Chap. XXVII  
 Orwell, Vol. 60, *Animal Farm*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Eliot, G., *Lifted Veil*, Vol. 3  
 Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3  
 Hawthorne, *Rappaccini's Daughter*, Vol. 3  
 Macaulay, *Machiavelli*, Vol. 7  
 Melville, *Billy Budd*, Vol. 3  
 O'Neill, *Emperor Jones*, Vol. 4  
 Poe, *Tell-Tale Heart*, Vol. 2  
 Stevenson, *Strange Case of Dr. Jekyll and Mr. Hyde*, Vol. 2  
 Twain, *Man That Corrupted Hadleyburg*, Vol. 2

For Mann's *Death in Venice* in *Great Books of the Western World*, see Vol. 59

## GUY DE MAUPASSANT, 1850–1893

### *Two Friends*

Vol. 2, pages [159–164](#)

SUGGESTED READINGS IN THE *Syntopicon*

COURAGE, Vol. 1, especially

Topic 5: The motivations of courage: fame or honor, happiness, love, duty, religious faith

Topic 7a: The courage required of citizens and statesmen: the political recognition of courage

Topic 7c: Courage in war

HONOR, Vol. 1, especially

Topic 3b: The conditions of honor or fame and the causes of dishonor or infamy

Topic 5a: Honor as a motivation of heroism

Topic 5c: The occasions of heroism in war and peace

NATURE, Vol. 2, especially

Topic 2e: The natural and the unnatural or monstrous: the normal and the abnormal

WAR AND PEACE, Vol. 2, especially

Topic 1: War as the reign of force: the state of war and the state of nature; the martial spirit

Topic 5a: The moral consequences of war: its effects on the happiness and virtue of men and on the welfare of women and children

Topic 9: The folly and futility of war: pacifist movements

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristophanes, Vol. 4, *Lysistrata*  
 Thucydides, Vol. 5, *History of the Peloponnesian War*, Second Book,  
 Chap. VI; Third Book, Chap. X; Fifth Book, Chap. XVII  
 Virgil, Vol. 12, *Eclogues*, Eclogue IX  
 Swift, Vol. 34, *Gulliver's Travels*, Part I  
 Tolstoy, Vol. 51, *War and Peace*, Bk. 12, Chaps. IX–XI  
 Shaw, Vol. 59, *Saint Joan*  
 Brecht, Vol. 60, *Mother Courage and Her Children*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Followers and Friends*, Vol. 7; *Of Death*; *Of Adversity*; *Of Friendship*, Vol. 10  
 Browne, “*Immortality*,” Vol. 10  
 Cicero, *On Friendship*, Vol. 10  
 Clausewitz, *What Is War?*, Vol. 7  
 Dinesen, *Sorrow-Acre*, Vol. 3  
 Hugo, “*Battle with the Cannon*,” Vol. 2  
 Lincoln, *Meditation on the Divine Will*; *Gettysburg Address*; *Second Inaugural Address*, Vol. 6  
 Melville, *Billy Budd*, Vol. 3  
 Paine, “*Call to Patriots—December 23, 1776*,” Vol. 6  
 Scott, *Two Drovers*, Vol. 2  
 Synge, *Riders to the Sea*, Vol. 4  
 Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6  
 Whitman, *Death of Abraham Lincoln*, Vol. 6

## HERMAN MELVILLE, 1819–1891

*Billy Budd*

Vol. 3, pages 31–98

SUGGESTED READINGS IN THE *Syntopicon*

- CAUSE, Vol. 1, especially  
 Topic 1*b*: The order of causes: the relation of cause and effect  
 DUTY, Vol. 1, especially  
 Topic 8: The tension between duty and instinct, desire, or love  
 GOOD AND EVIL, Vol. 1, especially  
 Topic 1*d*: The origin, nature, and existence of evil  
 Topic 3*b*(2): The good will: its conditions and consequences  
 Topic 3*e*: Right and wrong: the social incidence of the good; doing  
 or suffering good and evil

LAW, Vol. 1, especially

Topic 5*h*: The defect of positive law: its need for correction or dispensation by equity

PUNISHMENT, Vol. 2, especially

Topic 2*a*: Free will in relation to responsibility and punishment: voluntariness in relation to guilt or fault; the accidental, the negligent, and the intentional

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Euripides, Vol. 4, *Alcestis*

Plato, Vol. 6, *Laws*, Bk. IX

Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. III, Chaps. 1–6

Montaigne, Vol. 23, *That intention is judge of our actions*

Tolstoy, Vol. 51, *War and Peace*, Second Epilogue

Conrad, Vol. 59, *Heart of Darkness*

Lawrence, Vol. 60, *Prussian Officer*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Truth*, Vol. 10

Conrad, *Youth*, Vol. 2

De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5

Dinesen, *Sorrow-Acre*, Vol. 3

Hemingway, *Killers*, Vol. 2

Hugo, “*Battle with the Cannon*,” Vol. 2

Mann, *Mario and the Magician*, Vol. 3

Maupassant, *Two Friends*, Vol. 2

Plutarch, *Of Bashfulness*, Vol. 7

Tolstoy, *Three Hermits*, Vol. 3

For Melville’s *Moby Dick* in *Great Books of the Western World*, see Vol. 48

## DMITRI MENDELEEV, 1834–1907

### “The Genesis of a Law of Nature”

from *The Periodic Law of the Chemical Elements*

Vol. 8, pages [442–446](#)

SUGGESTED READINGS IN THE *Syntopicon*

CHANGE, Vol. 1, especially

Topic 9*a*: Physical and chemical change: compounds and mixtures

ELEMENT, Vol. 1, especially

- Topic 3: The theory of the elements in natural philosophy,  
physics, and chemistry  
HYPOTHESIS, Vol. 1, especially  
Topic 4: The role of hypotheses in science

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Lucretius, Vol. 11, *Way Things Are*, Bks. I–II  
Bacon, Vol. 28, *Novum Organum*, Second Book  
Lavoisier, Vol. 42, *Elements of Chemistry*, Preface; First Part, Chap.  
V–Second Part  
Faraday, Vol. 42, *Experimental Researches in Electricity*  
Poincaré, Vol. 56, *Science and Hypothesis*, Part IV  
Bohr, Vol. 56, *Atomic Theory and the Description of Nature*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Campbell, *Numerical Laws and the Use of Mathematics in Science*, Vol. 9  
Curie, *Discovery of Radium*, Vol. 8  
Einstein and Infeld, “[Rise and Decline of Classical Physics](#),” Vol. 8  
Faraday, *Chemical History of a Candle*, Vol. 8  
Poincaré, *Mathematical Creation*, Vol. 9  
Wöhler, *On the Artificial Production of Urea*, Vol. 8

## JOHN STUART MILL, 1806–1873

### “Childhood and Youth”

from *Autobiography*  
Vol. 6, pages [5–47](#)

SUGGESTED READINGS IN THE *Syntopicon*

- EDUCATION, Vol. 1, especially  
Topic 1a: The ideal of the educated person  
Topic 5b: The means and methods of teaching  
Topic 5d: The order of learning: the organization of the curriculum  
Topic 5f: Learning apart from teachers and books: the role of experience  
Topic 9: Historical and biographical observations concerning the institutions and practices of education  
FAMILY, Vol. 1, especially  
Topic 6e: The initiation of children into adult life  
GOD, Vol. 1, especially

- Topic 10: The denial of God or the gods, or of a supernatural order: the position of the atheist
- HISTORY, Vol. 1, especially
- Topic 2: The light and lesson of history: its role in the education of the mind and in the guidance of human conduct
- RELIGION, Vol. 2, especially
- Topic 7: Observations in history and literature concerning religious beliefs, institutions, and controversies
- VIRTUE AND VICE, Vol. 2, especially
- Topic 4d(1): The influence of parental authority on the formation of character

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Republic*, Bks. II–III, VII
- Aristotle, Vol. 8, *Politics*, Bk. VII, Chap. 14–Bk. VIII
- Aurelius, Vol. 11, *Meditations*, Bk. I
- Augustine, Vol. 16, *Confessions*, Bk. I
- Rabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. I, Chaps. 11–24; Bk. II, Chaps. 5–8
- Montaigne, Vol. 23, *Of the education of children*
- Descartes, Vol. 28, *Discourse on Method*, Parts I, VI
- Boswell, Vol. 41, *Life of Samuel Johnson*
- Goethe, Vol. 45, *Faust*, Part One; Part Two, Act II
- Dewey, Vol. 55, *Experience and Education*
- Joyce, Vol. 59, *Portrait of the Artist as a Young Man*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Arnold, *Sweetness and Light*, Vol. 5
- Bacon, *Of Discourse*; *Of Studies*, Vol. 5; *Of Youth and Age*; *Of Parents and Children*; *Of Custom and Education*, Vol. 7
- Darwin, *Autobiography*, Vol. 8
- De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5
- Eliot, G., *Lifted Veil*, Vol. 3
- Erskine, *Moral Obligation to Be Intelligent*, Vol. 10
- Franklin, *Proposals Relating to the Education of Youth in Pennsylvania*, Vol. 6
- Galton, “Classification of Human Ability,” Vol. 8
- James, W., *Great Men and Their Environment*, Vol. 7
- Schopenhauer, *On Education*, Vol. 7
- Stevenson, *Lantern-Bearers*, Vol. 7
- Swift, *Essay on Modern Education*, Vol. 7
- Twain, “Learning the River,” Vol. 6
- Woolf, *Art of Biography*, Vol. 6

*Nature*

Vol. 10, pages [477–508](#)

SUGGESTED READINGS IN THE *Syntopicon*

LAW, Vol. 1, especially

Topic 4*d*: The natural law as underlying the precepts of virtue: its relation to the moral precepts of divine law

NATURE, Vol. 2, especially

Topic 2*a*: Nature and art: the imitation of nature; cooperation with nature

Topic 2*b*: Nature and convention: the state of nature and the state of society

Topic 3*a*: The maxims and laws of nature: the rationality of nature; entropy

Topic 3*c*(4): Divine causality in relation to the course of nature: the preservation of nature; providence; miracles and magic

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Tîmaeus*

Aristotle, Vol. 7, *Physics*, Bk. II, Chap. 1; *Metaphysics*, Bk. V, Chap. 4

Lucretius, Vol. 11, *Way Things Are*, Bks. I–II

Epictetus, Vol. 11, *Discourses*, Bk. I, Chaps. 11, 26

Aquinas, Vol. 17, *Summa Theologica*, First Part, Q 44–Q 46, Art. 2; Q 103–105

Hobbes, Vol. 21, *Leviathan*, Part I, Chap. 15

Bacon, Vol. 28, *Novum Organum*, Second Book

Spinoza, Vol. 28, *Ethics*, Part I

Rousseau, Vol. 35, *Discourse on the Origin of Inequality*

Kant, Vol. 39, *Critique of Judgement*, Second Part

Frazer, Vol. 58, *Golden Bough*, Chap. I

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, [Saint Thomas Aquinas](#), Vol. 10

Bacon, [Sphinx](#), Vol. 8

Balzac, [Passion in the Desert](#), Vol. 3

Emerson, [Nature](#), Vol. 10

Huxley, [On the Relations of Man to the Lower Animals](#), Vol. 8

James, W., [Sentiment of Rationality](#), Vol. 10

Santayana, [Lucretius](#), Vol. 10

Voltaire, [“Philosophy of Common Sense,”](#) Vol. 10

For other works by Mill in *Great Books of the Western World*, see Vol. 40

## MOLIÈRE, 1622–1673

*The Misanthrope*

Vol. 4, pages 6–51

SUGGESTED READINGS IN THE *Syntopicon*

EMOTION, Vol. 1, especially

Topic 4b(1): Moderation of the passions by reason: virtue, continence, avoidance of sin

LAW, Vol. 1, especially

Topic 3a(1): The natural moral law as the eternal law in human nature

MAN, Vol. 2, especially

Topic 12: Man as an object of laughter and ridicule: comedy and satire

OPINION, Vol. 2, especially

Topic 6a: Good and evil as matters of opinion: moral standards as customs or conventions reflecting prevalent opinion

PROGRESS, Vol. 2, especially

Topic 1c: Skeptical or pessimistic denials of progress: the golden age as past; the cyclical motion of history; the degeneration of cultures

VIRTUE AND VICE, Vol. 2, especially

Topic 1d: Virtue as an intrinsic good: its relation to happiness

Topic 2c: The appearances of virtue: imperfect or conditional virtues; the counterfeits of virtue; natural or temperamental dispositions which simulate virtue

Topic 4e(3): Circumstances as affecting the morality of human acts

Topic 6d: Virtue and honor

Topic 6e: Virtue in relation to friendship and love

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Aristophanes, Vol. 4, *Clouds*Dante, Vol. 19, *Divine Comedy*, Inferno, Canto XXIIIMontaigne, Vol. 23, *That intention is judge of our actions; Apology for**Raymond Sebond*Shakespeare, Vol. 25, *King Lear*Pascal, Vol. 30, *Pensées*, Sect. XIVSwift, Vol. 34, *Gulliver's Travels*, Part IVVoltaire, Vol. 34, *Candide*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Followers and Friends*, Vol. 7; *Of Truth; Of Love; Of Friendship*, Vol. 10  
 Butler, “*Customs and Opinions of the Erewhonians*,” Vol. 2  
 De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5  
 Dickens, “*Full and Faithful Report of the Memorable Trial of Bardell against Pickwick*,” Vol. 2  
 La Bruyère, *Characters*, Vol. 6  
 Ruskin, *Idealist's Arraignment of the Age*, Vol. 7  
 Twain, *Man That Corrupted Hadleyburg*, Vol. 2

*The Doctor in Spite of Himself*

Vol. 4, pages 52–81

SUGGESTED READINGS IN THE *Syntopicon*

- MAN, Vol. 2, especially  
     Topic 12: Man as an object of laughter and ridicule: comedy and satire  
 POETRY, Vol. 2, especially  
     Topic 4*b*: Tragedy and comedy: the theater  
 VIRTUE AND VICE, Vol. 2, especially  
     Topic 4*e*(3): Circumstances as affecting the morality of human acts

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristophanes, Vol. 4, *Birds*  
 Rabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. III, Chaps. 29–33  
 Shakespeare, Vol. 24, *Much Ado About Nothing*  
 Swift, Vol. 34, *Gulliver's Travels*, Part IV

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Butler, “*Customs and Opinions of the Erewhonians*,” Vol. 2  
 Voltaire, “*English Men and Ideas: On Inoculation*,” Vol. 7

For other works by Molière in *Great Books of the Western World*, see Vol. 31

## EUGENE GLADSTONE O'NEILL, 1888–1953

*The Emperor Jones*

Vol. 4, pages 357–382



SUGGESTED READINGS IN THE *Syntopicon*

EMOTION, Vol. 1, especially

Topic 3a: Madness or frenzy due to emotional excess: excessively emotional or emotionally overdetermined behavior

GOOD AND EVIL, Vol. 1, especially

Topic 3e: Right and wrong: the social incidence of the good; doing or suffering good and evil

MAN, Vol. 2, especially

Topic 13: The grandeur and misery of man

SIN, Vol. 2, especially

Topic 5: The remorse of conscience and feelings of guilt: the psychogenesis and pathological expression of the sense of sin

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Sophocles, Vol. 4, *Ajax*Euripides, Vol. 4, *Orestes*Shakespeare, Vol. 25, *King Lear*; *Macbeth*, Act II, Scene II; Act III, Scenes II–IVFreud, Vol. 54, *Civilization and Its Discontents*, Chap. VIIConrad, Vol. 59, *Heart of Darkness*Fitzgerald, Vol. 60, *Great Gatsby*Beckett, Vol. 60, *Waiting for Godot*RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Great Place*; *Of Seditions and Troubles*, Vol. 7; *Of Death*; *Of Adversity*, Vol. 10Bunin, *Gentleman from San Francisco*, Vol. 3Defoe, *Robinson Crusoe*, Vol. 2Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3Hemingway, *Killers*, Vol. 2James, W., *Energies of Men*, Vol. 7Long, *Power within Us*, Vol. 6Mann, *Mario and the Magician*, Vol. 3Poe, *Tell-Tale Heart*, Vol. 2Stevenson, *Strange Case of Dr. Jekyll and Mr. Hyde*, Vol. 2For O'Neill's *Mourning Becomes Electra* in *Great Books of the Western World*, see Vol. 60

## THOMAS PAINE, 1737–1809

### “A Call to Patriots—December 23, 1776”

from *The Crisis*

Vol. 6, pages [461–468](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

COURAGE, Vol. 1, especially

Topic 7a: The courage required of citizens and statesmen: the political recognition of courage

LIBERTY, Vol. 1, especially

Topic 6c: The struggle for sovereign independence against the yoke of imperialism or colonial subjugation

REVOLUTION, Vol. 2, especially

Topic 3a: The aims of political revolution: the seizure of power; the attainment of liberty, justice, equality

Topic 6a: The right of rebellion: the circumstances justifying civil disobedience or violent insurrection

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Statesman*

Locke, Vol. 33, *Concerning Civil Government*, Chaps. XVIII–XIX

Hamilton, Madison, Jay, Vol. 40, *Federalist*, No. 45

Tocqueville, Vol. 44, *Democracy in America*, Vol. 2, Part III, Chaps. 21–26

Tolstoy, Vol. 51, *War and Peace*, Bk. 12, Chap. IV; Second Epilogue, Chaps. IV–V

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Seditions and Troubles*, Vol. 7

Burke, *Letter to the Sheriffs of Bristol*, Vol. 7

Great Documents, *Declaration of Independence*, Vol. 6

Jefferson, *First Inaugural Address*, Vol. 6

Lincoln, *First Inaugural Address*, Vol. 6

Maupassant, *Two Friends*, Vol. 2

Washington, *Circular Letter to the Governors of All the States on Disbanding the Army*, Vol. 6

## WALTER PATER, 1839–1894

### “The Art of Life”

from *The Renaissance*

Vol. 10, pages [258–261](#)

SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 1, especially

Topic 7a: Art as a source of pleasure or delight

DESIRE, Vol. 1, especially

Topic 7a(1): The pursuit of pleasure

EXPERIENCE, Vol. 1, especially

Topic 8: Variety of experience as an ideal of human life

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 6, *Republic*, Bk. VIIIAristotle, Vol. 8, *Rhetoric*, Bk. III, Chaps. 1–7; *On Poetics*, Chaps. 4–15Montaigne, Vol. 23, *Of solitude*; *Of vanity*Rousseau, Vol. 35, *Discourse on the Origin of Inequality*, Part IGoethe, Vol. 45, *Faust*, Part One; Part Two, Acts III, VRELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Arnold, *Study of Poetry*; *Sweetness and Light*, Vol. 5Bacon, *Of Beauty*, Vol. 5; *Of Custom and Education*, Vol. 7Cicero, *On Old Age*, Vol. 10Dostoevsky, *White Nights*, Vol. 3Epictetus, *Enchiridion*, Vol. 10Epicurus, *Letter to Herodotus*; *Letter to Menoeceus*, Vol. 10Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10James, W., *On a Certain Blindness in Human Beings*, Vol. 7Johnson, *Preface to Shakespeare*, Vol. 5Plutarch, *Contentment*, Vol. 10Santayana, *Goethe's Faust*, Vol. 10Shelley, *Defence of Poetry*, Vol. 5

## IVAN PETROVICH PAVLOV, 1849–1936

*Scientific Study of the So-called Psychical Processes  
in the Higher Animals*

Vol. 8, pages 294–309

SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 1, especially

Topic 1e: The conception of the animal as a machine  
or automaton

HABIT, Vol. 1

MECHANICS, Vol. 2, especially

Topic 4c: The mechanistic versus the organismic account of nature

MEDICINE, Vol. 2, especially

Topic 2a: The scientific foundations of the art of medicine: the contrast between the empiric and the artist in medicine

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 1: The faculties of memory and imagination in brutes and men

SENSE, Vol. 2, especially

Topic 2c: Comparisons of human and animal sensitivity

Topic 3: The analysis of the power of sense: its organs and activities

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *History of Animals*, Bk. IV

Descartes, Vol. 28, *Discourse on Method*, Part V

Darwin, Vol. 49, *Descent of Man*, Chap. III

James, W., Vol. 53, *Principles of Psychology*, Chaps. IV, XXIV, XXVI

Schrödinger, Vol. 56, *What Is Life?*, Chap. 7

Waddington, Vol. 56, *Nature of Life*, Chap. 1

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bernard, *Experimental Considerations Common to Living Things and Inorganic Bodies*, Vol. 8

Fabre, *Laboratory of the Open Fields; Sacred Beetle*, Vol. 8

Huxley, *On the Relations of Man to the Lower Animals*, Vol. 8

Wöhler, *On the Artificial Production of Urea*, Vol. 8

## CHARLES SANDERS PEIRCE, 1839–1914

### *The Red and the Black*

Vol. 9, pages [342–348](#)

SUGGESTED READINGS IN THE *Syntopicon*

CHANCE, Vol. 1, especially

Topic 4: Cause and chance in relation to knowledge and opinion: the theory of probability

TRUTH, Vol. 2, especially

Topic 2e: The distinction between truth and probability: its relation to the distinction between knowledge and opinion

- Topic 4c: Truth in metaphysics, mathematics, and the empirical sciences: the truth of principles, hypotheses, and conclusions in the several speculative disciplines
- Topic 4d: Truth and probability in rhetoric and dialectic
- Topic 7a: The impossibility of knowing the truth: the restriction of all human judgments to degrees of probability; the denial of axioms and of the possibility of demonstration

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Pascal, Vol. 30, *Pensées*, Sect. III; *Treatise on the Arithmetical Triangle*;  
*Correspondence with Fermat on the Theory of Probabilities*
- Locke, Vol. 33, *Concerning Human Understanding*, Bk. IV, Chaps.  
 III, VI, XV–XVII
- Nietzsche, Vol. 43, *Beyond Good and Evil*, Chap. Six
- Poincaré, Vol. 56, *Science and Hypothesis*, Preface; Chap. 11

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Clifford, *Ethics of Belief*, Vol. 10
- Erskine, *Moral Obligation to Be Intelligent*, Vol. 10
- Faraday, *Observations on Mental Education*, Vol. 7
- Forsyth, *Mathematics, in Life and Thought*, Vol. 9
- James, W., *Will to Believe*, Vol. 10
- Laplace, “Probability,” Vol. 9
- Lawrence, *Rocking-Horse Winner*, Vol. 3
- Poincaré, *Chance*, Vol. 9
- Pushkin, *Queen of Spades*, Vol. 3

PLINY THE YOUNGER (GAIUS PLINUS  
 CAECILIUS SECUNDUS), c. 61–c. 113

“The Eruption of Vesuvius”

from *Letters*

Vol. 6, pages 264–270

SUGGESTED READINGS IN THE *Syntopicon*

- COURAGE, Vol. 1, especially
- Topic 1: The nature of courage
- Topic 6: The formation or training of the courageous man
- HISTORY, Vol. 1, especially
- Topic 3: The writing of history: research and narration; the influence of poetry

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Herodotus, Vol. 5, *History*, First Book

Thucydides, Vol. 5, *History of the Peloponnesian War*, First Book,  
Chap. I

Goethe, Vol. 45, *Faust*, Part Two, Act II

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Death*, Vol. 10

Lyell, “[Geological Evolution](#),” Vol. 8

Prescott, “[Land of Montezuma](#),” Vol. 6

## PLUTARCH, c. 46–120

### *Of Bashfulness*

Vol. 7, pages [97–109](#)

SUGGESTED READINGS IN THE *Syntopicon*

HONOR, Vol. 1, especially

Topic 2a: The sense of honor and of shame: loyalty to the good

VIRTUE AND VICE, Vol. 2, especially

Topic 1c: The doctrine of virtue as a mean between the extremes  
of vice

Topic 4: The natural causes or conditions of virtue

Topic 5: Psychological factors in the formation of moral virtue

Topic 6: Virtue in relation to other moral goods or principles

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. II, Chaps. 6–9; Bk. III, Chap.  
7–Bk. V, Chap. 11; *Rhetoric*, Bk. II, Chap. 6

Montaigne, Vol. 23, *Of conscience*; *Of glory*; *Of repentance*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2

Bacon, *Of Youth and Age*, Vol. 7

Eliot, G., *Lifted Veil*, Vol. 3

Melville, *Billy Budd*, Vol. 3

### *Contentment*

Vol. 10, pages [264–281](#)

SUGGESTED READINGS IN THE *Syntopicon*

HAPPINESS, Vol. 1, especially

Topic 2a: The marks of a happy man, the quality of a happy life

Topic 2b(1): The contribution of the goods of fortune to happiness: wealth, health, longevity

Topic 2b(7): The function of knowledge and wisdom in the happy life: the place of speculative activity and contemplation

LABOR, Vol. 1, especially

Topic 1b: Labor, leisure, and happiness: the servile, political and contemplative life

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Phaedo*; *Republic*, Bk. VII

Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. I, Chaps. 5–12

Epictetus, Vol. 11, *Discourses*, Bk. III, Chap. XXIV

Aquinas, Vol. 17, *Summa Theologica*, Part I–II, Q 1, Art. 7–Q 2, Art. 5

Hobbes, Vol. 21, *Leviathan*, Part I, Chap. XI

Montaigne, Vol. 23, *That to philosophize is to learn to die*; *That the taste of good and evil depends in large part on the opinion we have of them*; *Of glory*

Spinoza, Vol. 28, *Ethics*, Part IV, Appendix

Pascal, Vol. 30, *Pensées*, Sect. II

Kant, Vol. 39, *Fundamental Principles of the Metaphysic of Morals*

Tolstoy, Vol. 51, *War and Peace*, Bk. 12, Chap. XIII; Bk. 13, Chaps. XII, XIV; Bk. 14, Chaps. XII, XV; Bk. 15, Chaps. XII–XIII, XIX

Veblen, Vol. 57, *Theory of the Leisure Class*, Chaps. 3–7

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Youth and Age*; *Of Great Place*, Vol. 7; *Of Anger*, Vol. 10

Bunin, *Gentleman from San Francisco*, Vol. 3

Chekhov, *Darling*, Vol. 3

Cicero, *On Old Age*, Vol. 10

Emerson, *Thoreau*, Vol. 6

Epictetus, *Enchiridion*, Vol. 10

Epicurus, *Letter to Menoeceus*, Vol. 10

Gogol, *Overcoat*, Vol. 2

James, W., *On a Certain Blindness in Human Beings*, Vol. 7

La Bruyère, *Characters*, Vol. 6

Pater, “*Art of Life*,” Vol. 10

Santayana, *Lucretius*, Vol. 10

Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6

Tolstoy, *Three Hermits*, Vol. 3

Wilde, *Happy Prince*, Vol. 2

Xenophon, “*Character of Socrates*,” Vol. 6

For Plutarch’s *Lives of the Noble Grecians and Romans* in *Great Books of the Western World*, see Vol. 13

## EDGAR ALLAN POE, 1809–1849

*The Tell-Tale Heart*Vol. 2, pages [273–277](#)SUGGESTED READINGS IN THE *Synopticon*

EMOTION, Vol. 1, especially

Topic 3a: Madness or frenzy due to emotional excess: excessively emotional or emotionally overdetermined behavior

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 7b: The fantastic and the realistic in poetry: the probable and the possible in poetry and history

MIND, Vol. 2, especially

Topic 8a: The distinction between sanity and madness: the criterion of lucidity or insight

PUNISHMENT, Vol. 2, especially

Topic 2b: Sanity, maturity, and moral competence in relation to responsibility

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Sophocles, Vol. 4, *Ajax*Euripides, Vol. 4, *Electra*Plato, Vol. 6, *Phaedrus*Shakespeare, Vol. 25, *Hamlet*, Act IV, Scene V; *Othello*, Act IV, Scene I; *King Lear*Melville, Vol. 48, *Moby Dick*, Chaps. 41, 44Dostoevsky, Vol. 52, *Brothers Karamazov*, Part III, Bk. VIII, Chap. 8Lawrence, Vol. 60, *Prussian Officer*RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Anger*, Vol. 10Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3Hawthorne, *Rappaccini's Daughter*, Vol. 3Hemingway, *Killers*, Vol. 2Lamb, *Sanity of True Genius*, Vol. 5Lawrence, *Rocking-Horse Winner*, Vol. 3Mann, *Mario and the Magician*, Vol. 3Melville, *Billy Budd*, Vol. 3O'Neill, *Emperor Jones*, Vol. 4Pushkin, *Queen of Spades*, Vol. 3Scott, *Two Drovers*, Vol. 2Stevenson, *Strange Case of Dr. Jekyll and Mr. Hyde*, Vol. 2



*The Masque of the Red Death*

Vol. 2, pages 278–283

SUGGESTED READINGS IN THE *Syntopicon*

LIFE AND DEATH, Vol. 1, especially

Topic 8*b*: The love of life: the instinct of self-preservation; the life instinctTopic 8*d*: The fear of death: the attitude of the hero, the philosopher, the poet, the martyr

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 7*b*: The fantastic and the realistic in poetry: the probable and the possible in poetry and history

POETRY, Vol. 2, especially

Topic 6*a*: The expression of emotion in poetryRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Euripides, Vol. 4, *Alcestis*Shakespeare, Vol. 24, *King Richard III*, Act I, Scene IVSwift, Vol. 34, *Gulliver's Travels*, Part III, Chap. XKafka, Vol. 60, *Metamorphosis*RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Death*, Vol. 10

Browne, "Immortality," Vol. 10

Epicurus, *Letter to Menoeceus*, Vol. 10Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3Hawthorne, *Rappaccini's Daughter*, Vol. 3Hemingway, *Killers*, Vol. 2O'Neill, *Emperor Jones*, Vol. 4Synge, *Riders to the Sea*, Vol. 4

## HENRI POINCARÉ, 1854–1912

*Space*

Vol. 9, pages 265–293

SUGGESTED READINGS IN THE *Syntopicon*

MATHEMATICS, Vol. 2, especially

Topic 1*c*: The certainty and exactitude of mathematical knowledge: truth in mathematics; the *a priori* foundations of arithmetic and geometryTopic 4*b*: The operations of geometry

QUANTITY, Vol. 2, especially

Topic 3: The magnitudes of geometry: the relations of dimensionality

SPACE, Vol. 2, especially

Topic 3c: Geometric space, its kinds and properties: spatial relationships and configurations

Topic 5: The mode of existence of geometric objects: their character as abstractions; their relation to intelligible matter

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 7, *Physics*, Bk. III, Chap. 4–Bk. IV, Chap. 9

Euclid, Vol. 10, *Elements*, Bk. I

Descartes, Vol. 28, *Rules for the Direction of the Mind*, Rule XIV

Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*

Kant, Vol. 39, *Critique of Pure Reason*

James, W., Vol. 53, *Principles of Psychology*, Chap. XX

Russell, Vol. 55, *Problems of Philosophy*, Chaps. VII–VIII

Whitehead, Vol. 56, *Introduction to Mathematics*, Chaps. 9, 16

Einstein, Vol. 56, *Relativity: The Special and the General Theory*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Clifford, *Postulates of the Science of Space*, Vol. 9

Russell, *Mathematics and the Metaphysicians*, Vol. 9

Voltaire, *Micromégas*, Vol. 2; “English Men and Ideas,” Vol. 7

*Mathematical Creation*

Vol. 9, pages 294–304

SUGGESTED READINGS IN THE *Syntopicon*

INDUCTION, Vol. 1, especially

Topic 2: The conditions or sources of induction: memory, experience, experiment

MATHEMATICS, Vol. 2, especially

Topic 3: Method in mathematics: the model of mathematical thought

REASONING, Vol. 2, especially

Topic 1b: Discursive reasoning contrasted with immediate intuition

Topic 1c: The role of sense, memory, and imagination in reasoning: perceptual inference, rational reminiscence, the collation of images

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 7, *Metaphysics*, Bk. XIV, Chaps. 3–6

Pascal, Vol. 30, *Pensées*, Sect. I

James, W., Vol. 53, *Principles of Psychology*, Chap. XXVIII  
 Whitehead, Vol. 56, *Introduction to Mathematics*, Chap. 1  
 Hardy, Vol. 56, *Mathematician's Apology*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Campbell, *Numerical Laxus and the Use of Mathematics in Science*, Vol. 9  
 Curie, *Discovery of Radium*, Vol. 8  
 Dantzig, *Fingerprints; Empty Column*, Vol. 9  
 Darwin, *Autobiography*, Vol. 8  
 Dewey, "Process of Thought," Vol. 10  
 Galton, "Classification of Human Ability," Vol. 8  
 Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9  
 Mendeleev, "Genesis of a Law of Nature," Vol. 8  
 Russell, *Study of Mathematics*, Vol. 9  
 Tyndall, "Michael Faraday," Vol. 8  
 Whitehead, "On Mathematical Method," Vol. 9

*Chance*

Vol. 9, pages 305–320

SUGGESTED READINGS IN THE *Syntopicon*

CAUSE, Vol. 1, especially  
     Topic 5: Cause in relation to knowledge  
 CHANCE, Vol. 1, especially  
     Topic 1: The conception of change  
     Topic 2a: The relation of chance to causality: philosophical or  
               scientific determinism  
     Topic 4: Cause and chance in relation to knowledge and opinion:  
               the theory of probability  
 NECESSITY AND CONTINGENCY, Vol. 2, especially  
     Topic 3: Necessity and contingency in the realm of change:  
               chance and determinism  
     Topic 4: Necessity and contingency in the realm of thought

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 7, *Physics*, Bk. II, Chaps. 4–6  
 Pascal, Vol. 30, *Treatise on the Arithmetical Triangle; Correspondence  
     with Fermat on the Theory of Probabilities*  
 Hume, Vol. 33, *Enquiry Concerning Human Understanding*, Sect. VI  
 Locke, Vol. 33, *Concerning Human Understanding*, Bk. IV, Chaps. III–  
     IV, VI, XV–XVII  
 Whitehead, Vol. 55, *Science and the Modern World*, Chap. V  
 Planck, Vol. 56, *Scientific Autobiography*  
 Waddington, Vol. 56, *Nature of Life*, Chap. 4

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Eddington, *Running-Down of the Universe*, Vol. 8

Laplace, "Probability," Vol. 9

Lawrence, *Rocking-Horse Winner*, Vol. 3

Peirce, *Red and the Black*, Vol. 9

Pushkin, *Queen of Spades*, Vol. 3

For Poincaré's *Science and Hypothesis* in *Great Books of the Western World*, see Vol. 56

## WILLIAM HICKLING PRESCOTT, 1796–1859

## "The Land of Montezuma"

from *The Conquest of Mexico*

Vol. 6, pages 231–243

SUGGESTED READINGS IN THE *Syntopicon*

MONARCHY, Vol. 2, especially

Topic 5: The absolute government of colonies, dependencies, or conquered peoples

REVOLUTION, Vol. 2, especially

Topic 7: Empire and revolution: the justification of colonial rebellion and the defense of imperialism

SLAVERY, Vol. 2, especially

Topic 6*d*: The imperialistic subjection or enslavement of conquered peoples or colonial dependencies

STATE, Vol. 2, especially

Topic 9*f*: Colonization and imperialism: the economic and political factors in empire

TYRANNY AND DESPOTISM, Vol. 2, especially

Topic 7: The ways of tyrants or despots to attain and maintain power

WAR AND PEACE, Vol. 2, especially

Topic 6*a*: Conquest, empire, political expansion as ends of war

Topic 10*c*: The military virtues: the qualities of the professional soldier; education for war

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Herodotus, Vol. 5, *History*, First Book; Fifth–Sixth Book

Thucydides, Vol. 5, *History of the Peloponnesian War*, Third Book,

Chap. IX; Fifth Book, Chap. XVII

Hobbes, Vol. 21, *Leviathan*, Part II, Chaps. 19–20  
 Montaigne, Vol. 23, *Of cannibals*  
 Gibbon, Vol. 37, *Decline and Fall of the Roman Empire*, Chaps. II, XXVI, XXX–XXXI; Vol. 38, Chap. XLIII  
 Weber, Vol. 58, *Essays in Sociology*, Chap. VI  
 Conrad, Vol. 59, *Heart of Darkness*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Clausewitz, *What Is War?*, Vol. 7  
 Hume, *Of Refinement in the Arts*, Vol. 7  
 Long, *Power within Us*, Vol. 6  
 Macaulay, *Machiavelli*, Vol. 7  
 Malthus, “[Principle of Population](#),” Vol. 7  
 Pliny, “[Eruption of Vesuvius](#),” Vol. 6  
 Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6  
 Xenophon, “[March to the Sea](#),” Vol. 6

ALEXANDER PUSHKIN, 1799–1837

*The Queen of Spades*

Vol. 3, pages [484–507](#)

SUGGESTED READINGS IN THE *Syntopicon*

CHANCE, Vol. 1, especially  
   Topic 5: The control of chance or contingency by art  
   Topic 6a: Chance and fortune in the life of the individual: gambling and games of chance  
 DESIRE, Vol. 1, especially  
   Topic 5c: Desire ruling action: the unchecked expression of desires; incontinence  
   Topic 7a(2): The lust for power  
   Topic 7a(3): The accumulation of wealth  
 WILL, Vol. 2, especially  
   Topic 2c(3): The several acts of the will with respect to means: their antecedents and consequences  
   Topic 9a: The distinction between men of strong and weak will: cultivation of willpower

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Laws*, Bk. IV  
 Pascal, Vol. 30, *Correspondence with Fermat on the Theory of Probabilities*  
 Berkeley, Vol. 33, *Principles of Human Knowledge*

Hegel, Vol. 43, *Philosophy of Right*, Third Part  
 Balzac, Vol. 45, *Cousin Bette*  
 Melville, Vol. 48, *Moby Dick*, Chaps. 37, 41, 134  
 Tolstoy, Vol. 51, *War and Peace*, Bk. 4, Chaps. XIII–XVI  
 Ibsen, Vol. 52, *Master Builder*  
 Veblen, Vol. 57, *Theory of the Leisure Class*, Chap. 11  
 Lawrence, Vol. 60, *Prussian Officer*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Riches*, Vol. 7  
 Bunin, *Gentleman from San Francisco*, Vol. 3  
 Eliot, G., *Lifted Veil*, Vol. 3  
 Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3  
 La Bruyère, *Characters*, Vol. 6  
 Laplace, “*Probability*,” Vol. 9  
 Lawrence, *Rocking-Horse Winner*, Vol. 3  
 Peirce, *Red and the Black*, Vol. 9  
 Poe, *Tell-Tale Heart*, Vol. 2  
 Poincaré, *Chance*, Vol. 9

## JEAN JACQUES ROUSSEAU, 1712–1778

*A Lasting Peace through the Federation of Europe*  
 Vol. 7, pages [405–436](#)

SUGGESTED READINGS IN THE *Syntopicon*

GOVERNMENT, Vol. 1, especially

Topic 5a: Foreign policy: the making of treaties; the conduct of war and peace

LAW, Vol. 1, especially

Topic 1a: The end of law: peace, order, and the common good

STATE, Vol. 2, especially

Topic 9e(1): The military problem of the state: preparation for conquest or defense

Topic 9e(2): Treaties between states: alliances, leagues, confederacies, or hegemonies

WAR AND PEACE, Vol. 2, especially

Topic 5c: The economics of war: its cost and consequences

Topic 6a: Conquest, empire, political expansion as ends of war

Topic 11a: Law and government as indispensable conditions of civil peace: the political community as the unit of peace

Topic 11c: International law and international peace: treaties, alliances, and leagues as instrumentalities of international peace

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Laws*, Bk. III  
 Hobbes, Vol. 21, *Leviathan*, Part I, Chaps. 13–15  
 Locke, Vol. 33, *Concerning Civil Government*, Chap. XVI  
 Montesquieu, Vol. 35, *Spirit of Laws*, Bk. X  
 Smith, Vol. 36, *Wealth of Nations*, Bk. V, Part I  
 Kant, Vol. 39, *Science of Right*, Second Part  
 Hamilton, Madison, Jay, Vol. 40, *Federalist*, Nos. 3–9  
 Mill, J. S., Vol. 40, *Representative Government*, Chaps. 15–17  
 Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part II, Chap. 5; Vol. 2, Part III, Chaps. 22–26  
 Freud, Vol. 54, *Thoughts for the Times on War and Death*, Chap. I  
 Weber, Vol. 58, *Essays in Sociology*, Chap. VI

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Clausewitz, *What Is War?*, Vol. 7  
 Dante, “[On World Government](#),” Vol. 7  
 Kant, *Perpetual Peace*, Vol. 7  
 Washington, *Farewell Address*, Vol. 6

For other works by Rousseau in *Great Books of the Western World*, see Vol. 35

## JOHN RUSKIN, 1819–1900

### *An Idealist's Arraignment of the Age*

Vol. 7, pages [126–136](#)

SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 1, especially  
 Topic 12: The history of the arts: progress in art as measuring stages of civilization  
 BEAUTY, Vol. 1, especially  
 Topic 4: Beauty and ugliness in relation to pleasure and pain or good and evil  
 FAMILY, Vol. 1, especially  
 Topic 5: The position of women  
 LABOR, Vol. 1, especially  
 Topic 1a: The curse of labor: myths of a golden age and the decay of the world

- Topic 1e: The honor of work and the virtue of productivity: progress through the invention of arts for the conquest of nature
- PROGRESS, Vol. 2, especially
- Topic 1c: Skeptical or pessimistic denials of progress: the golden age as past; the cyclical motion of history; the degeneration of cultures
- Topic 6: Intellectual or cultural progress: its sources and impediments; the analogy of cultural progress to biological evolution

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 8, *Politics*, Bk. I, Chap. 4
- Lucretius, Vol. 11, *Way Things Are*, Bk. V
- Hobbes, Vol. 21, *Leviathan*, Part IV, Chap. 46
- Bacon, Vol. 28, *Advancement of Learning*, Second Book
- Swift, Vol. 34, *Gulliver's Travels*, Part III, Chaps. IV–VI
- Rousseau, Vol. 35, *Discourse on the Origin of Inequality*, First Part
- Smith, Vol. 36, *Wealth of Nations*, Bk. I, Chap. III
- Freud, Vol. 54, *Civilization and Its Discontents*, Chap. III
- Whitehead, Vol. 55, *Science and the Modern World*, Chaps. I, XIII
- Tawney, Vol. 57, *Acquisitive Society*, Chaps. 4–11
- Huizinga, Vol. 58, *Waning of the Middle Ages*, Chaps. XIX–XXIII

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Arnold, *Sweetness and Light*, Vol. 5
- Butler, “[Customs and Opinions of the Erewhonians](#),” Vol. 2
- Chekhov, *Cherry Orchard*, Vol. 4
- Emerson, *Thoreau*, Vol. 6
- Guizot, “[Civilization](#),” Vol. 6
- Hume, *Of Refinement in the Arts*, Vol. 7
- Ibsen, *Enemy of the People*, Vol. 4
- Pater, “[Art of Life](#),” Vol. 10
- Stevenson, *Lantern-Bearers*, Vol. 7
- Swift, *Essay on Modern Education*; *Modest Proposal*, Vol. 7
- Tolstoy, *What Men Live By*, Vol. 3

BERTRAND A. W. RUSSELL, 1872–1970

*The Study of Mathematics*

Vol. 9, pages [84–94](#)

SUGGESTED READINGS IN THE *Syntopicon*

LOGIC, Vol. 1, especially



Topic 4: Logic as an art: its place in education

Topic 5a: Mathematical analysis and reasoning: the search for a universal method

MATHEMATICS, Vol. 2, especially

Topic 1a: The distinction of mathematics from physics and metaphysics; its relation to logic

Topic 1b: The service of mathematics to dialectic and philosophy: its place in liberal education

NECESSITY AND CONTINGENCY, Vol. 2, especially

Topic 4d: Mathematical necessity: necessity in the objects of mathematics and in mathematical reasoning

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bk. VII; *Philebus*; *Laws*, Bk. VII

Aristotle, Vol. 7, *Metaphysics*, Bk. XIV, Chaps. 3–6

Euclid, Vol. 10, *Elements*, Bks. I–II

Pascal, Vol. 30, *Pensées*, Sect. I; *On Geometrical Demonstration*

Kant, Vol. 39, *Critique of Pure Reason*

James, W., Vol. 53, *Principles of Psychology*, Chap. XXVIII

Whitehead, Vol. 55, *Science and the Modern World*, Chap. II; Vol. 56, *Introduction to Mathematics*, Chap. 1

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Campbell, *Numerical Laws and the Use of Mathematics in Science*, Vol. 9

Clifford, *Postulates of the Science of Space*, Vol. 9

Forsyth, *Mathematics, in Life and Thought*, Vol. 9

Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9

Poincaré, *Mathematical Creation*, Vol. 9

Whitehead, “On Mathematical Method,” Vol. 9

### *Mathematics and the Metaphysicians*

Vol. 9, pages [95–110](#)

SUGGESTED READINGS IN THE *Syntopicon*

CHANGE, Vol. 1, especially

Topic 5: The measure of motion

Topic 7d: The properties of variable motion: the laws of motion

INFINITY, Vol. 1, especially

Topic 3: The infinite in quantity: infinite magnitudes and multitudes

LOGIC, Vol. 1, especially

Topic 5a: Mathematical analysis and reasoning: the search for a universal method

MATHEMATICS, Vol. 2, especially

Topic 3d: Symbols and formulas: the attainment of generality

Topic 4: Mathematical techniques

Topic 4d: The method of exhaustion: the theory of limits and the calculus

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Parmenides*

Aristotle, Vol. 7, *Organon*; *Metaphysics*, Bk. IV; Bk. XI, Chaps. 4–7

Euclid, Vol. 10, *Elements*, Bks. I–II, X, XII

Archimedes, Vol. 10, *Quadrature of the Parabola*; *Method Treating of Mechanical Problems*

Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*, Bk. I, Sect. I

Kant, Vol. 39, *Critique of Pure Reason*, Introduction

Hegel, Vol. 43, *Philosophy of History*, Introduction

Poincaré, Vol. 56, *Science and Hypothesis*, Part I

Whitehead, Vol. 56, *Introduction to Mathematics*, Chap. 5

Hardy, Vol. 56, *Mathematician's Apology*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Clifford, *Postulates of the Science of Space*, Vol. 9

Einstein and Infeld, “[Rise and Decline of Classical Physics](#),” Vol. 8

Forsyth, *Mathematics, in Life and Thought*, Vol. 9

Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9

Kasner and Newman, *New Names for Old*; *Beyond the Googol*, Vol. 9

Poincaré, *Space*, Vol. 9

Whitehead, “[On Mathematical Method](#)”; *On the Nature of a Calculus*, Vol. 9

## *Definition of Number*

Vol. 9, pages [111–117](#)

SUGGESTED READINGS IN THE *Syntopicon*

DEFINITION, Vol. 1, especially

Topic 1: The theory of definition

Topic 1a: The object of definition: definitions as arbitrary and nominal or real and concerned with essence

Topic 4: The search for definitions and the methods of defending them

INFINITY, Vol. 1, especially

Topic 3a: Number: the infinite of division and addition

MATHEMATICS, Vol. 2, especially

Topic 2: The objects of mathematics: ideas or abstractions; number, figure, extension, relation, order

QUANTITY, Vol. 2, especially

Topic 4: Discrete quantities: number and numbering

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Meno*; *Republic*, Bk. VII; *Theaetetus*

Aristotle, Vol. 7, *Topics*, Bks. VI–VII; *Metaphysics*, Bk. I; Bk. VII, Chap. 10–Bk. VIII, Chap. 6

Euclid, Vol. 10, *Elements*, Bk. V

Archimedes, Vol. 10, *Sand-Reckoner*

Nicomachus, Vol. 10, *Introduction to Arithmetic*, Bks. I, II

Swift, Vol. 34, *Gulliver's Travels*, Part IV

Whitehead, Vol. 56, *Introduction to Mathematics*, Chap. 1

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Campbell, *Measurement*, Vol. 9

Dantzig, *Fingerprints*; *Empty Column*, Vol. 9

Kasner and Newman, *New Names for Old*; *Beyond the Googol*, Vol. 9

For Russell's *Problems of Philosophy* in *Great Books of the Western World*, see Vol. 55

## CHARLES AUGUSTIN SAINTE-BEUVE, 1804–1869

*What Is a Classic?*

Vol. 5, pages 65–75

SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 1, especially

Topic 7*b*: The judgment of excellence in art

BEAUTY, Vol. 1, especially

Topic 5: Judgments of beauty: the objective and the subjective in aesthetic judgments or judgments of taste; judgments of style or fashion based on wealth or honor

RHETORIC, Vol. 2, especially

Topic 2*b*: The canon of excellence in style

UNIVERSAL AND PARTICULAR, Vol. 2, especially

Topic 7*c*: The issue concerning the universality of aesthetic standards: the subjective universal

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *On Poetics*

Montaigne, Vol. 23, *Of books*

- Cervantes, Vol. 27, *Don Quixote*, Part One, Chaps. 47–48  
 Pascal, Vol. 30, *Pensées*, Sect. I  
 Voltaire, Vol. 34, *Candide*, Chap. 25  
 Boswell, Vol. 41, *Life of Samuel Johnson*  
 Huizinga, Vol. 58, *Waning of the Middle Ages*, Chaps. XX–XXII

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Arnold, *Study of Poetry; Sweetness and Light*, Vol. 5  
 Bacon, *Of Studies*, Vol. 5  
 Bury, *Herodotus*, Vol. 6  
 Eliot, T. S., *Dante; Tradition and the Individual Talent*, Vol. 5  
 Guizot, “*Civilization*,” Vol. 6  
 Hazlitt, *Of Persons One Would Wish to Have Seen*, Vol. 5  
 Hume, *Of the Standard of Taste*, Vol. 5  
 Johnson, *Preface to Shakespeare*, Vol. 5  
 Schiller, *On Simple and Sentimental Poetry*, Vol. 5  
 Schopenhauer, *On Style*, Vol. 5  
 Shelley, *Defence of Poetry*, Vol. 5

*Montaigne*

Vol. 5, pages 76–89

SUGGESTED READINGS IN THE *Syntopicon*

- BEAUTY, Vol. 1, especially  
     Topic 5: Judgments of beauty: the objective and the subjective in  
         aesthetic judgments or judgments of taste; judgments of  
         style or fashion based on wealth or honor  
 MIND, Vol. 2, especially  
     Topic 9c: Reason as regulating human conduct: reason as the  
         principle of virtue or duty  
 POETRY, Vol. 2, especially  
     Topic 8b: Critical standards and artistic rules with respect to the  
         language of poetry: the distinction between prose and  
         verse; the measure of excellence in style

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Ion*  
 Pascal, Vol. 30, *Pensées*, Sect. I  
 Kant, Vol. 39, *Critique of Judgement*, First Part, Sect. I, Bk. II  
 Boswell, Vol. 41, *Life of Samuel Johnson*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5  
 Emerson, *Montaigne; Or, the Skeptic*, Vol. 10

Epicurus, *Letter to Menoeceus*, Vol. 10  
 Erskine, *Moral Obligation to Be Intelligent*, Vol. 10  
 Voltaire, “*Philosophy of Common Sense*,” Vol. 10

For Montaigne’s *Essays* in *Great Books of the Western World*, see Vol. 23

## GEORGE SANTAYANA, 1863–1952

### *Lucretius*

Vol. 10, pages 365–390

#### SUGGESTED READINGS IN THE *Syntopicon*

DESIRE, Vol. 1, especially  
     Topic 6a: The regulation of desire by reason: the discipline of  
               moral virtue or duty  
 ELEMENT, Vol. 1, especially  
     Topic 5: The conception of atoms as indivisible, imperceptible,  
               and indestructible  
 LIFE AND DEATH, Vol. 1, especially  
     Topic 8d: The fear of death: the attitude of the hero, the philoso-  
               pher, the poet, the martyr  
 MATTER, Vol. 2, especially  
     Topic 3a: Matter as the sole existent: materialism, atomism  
 NATURE, Vol. 2, especially  
     Topic 2d: Natural and violent motion  
 SOUL, Vol. 2, especially  
     Topic 3d: The denial of soul as an immaterial principle, form, or  
               substance: the atomic theory of the soul

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aurelius, Vol. 11, *Meditations*, Bk. IX  
 Plotinus, Vol. 11, *Fourth Ennead*, Seventh Tractate  
 Montaigne, Vol. 23, *That to philosophize is to learn to die; Apology for  
     Raymond Sebond*  
 Spinoza, Vol. 28, *Ethics*, Part III; Part IV, Props. 44–66  
 Pascal, Vol. 30, *Pensées*, Sects. II–VII, IX  
 Heisenberg, Vol. 56, *Physics and Philosophy*, Chap. 4

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Study of Poetry*, Vol. 5  
 Bacon, *Of Death*, Vol. 10  
 De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5

- Emerson, *Nature*, Vol. 10  
 Epicurus, *Letter to Herodotus*; *Letter to Menoeceus*, Vol. 10  
 Mill, J. S., *Nature*, Vol. 10  
 Plutarch, *Contentment*, Vol. 10  
 Shelley, *Defence of Poetry*, Vol. 5

For Lucretius' *Way Things Are* in *Great Books of the Western World*, see Vol. 11

### *Goethe's Faust*

Vol. 10, pages 391–419

#### SUGGESTED READINGS IN THE *Syntopicon*

- DESIRE, Vol. 1, especially  
     Topic 7a(2): The lust for power  
 EXPERIENCE, Vol. 1, especially  
     Topic 8: Variety of experience as an ideal of human life  
 HAPPINESS, Vol. 1, especially  
     Topic 7b: The imperfection of temporal happiness: its failure to satisfy natural desire  
 PHILOSOPHY, Vol. 2, especially  
     Topic 1d: The relation of philosophy to myth, poetry, and history  
 WILL, Vol. 2, especially  
     Topic 2b(2): The sensitive determination of the will's acts by estimations of benefit and harm, or pleasure and pain: the impulsion of the passions

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Lucretius, Vol. 11, *Way Things Are*, Bk. III  
 Spinoza, Vol. 28, *Ethics*, Part II, Prop. 44; Parts IV–V  
 Milton, Vol. 29, *Paradise Lost*, Bks. IX, XII; *Areopagitica*  
 Mill, J. S., Vol. 40, *On Liberty*, Chap. 3  
 Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. VI, Chaps. 2–3  
 Weber, Vol. 58, *Essays in Sociology*, Chap. XIII

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Arnold, *Study of Poetry*, Vol. 5  
 Bunin, *Gentleman from San Francisco*, Vol. 3  
 De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5  
 Guizot, "Civilization," Vol. 6  
 Hawthorne, *Rappaccini's Daughter*, Vol. 3  
 Mann, *Mario and the Magician*, Vol. 3  
 O'Neill, *Emperor Jones*, Vol. 4  
 Pater, "Art of Life," Vol. 10

- Pushkin, *Queen of Spades*, Vol. 3  
 Ruskin, *Idealist's Arraignment of the Age*, Vol. 7  
 Shaw, *Man of Destiny*, Vol. 4  
 Shelley, *Defence of Poetry*, Vol. 5

For Goethe's *Faust* in *Great Books of the Western World*, see Vol. 45

## FRIEDRICH SCHILLER, 1759–1805

### *On Simple and Sentimental Poetry*

Vol. 5, pages [155–211](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 1, especially

Topic 2a: Causation in art and nature: artistic production compared with natural generation

Topic 7b: The judgment of excellence in art

NATURE, Vol. 2, especially

Topic 2a: Nature and art: the imitation of nature; cooperation with nature

POETRY, Vol. 2, especially

Topic 3: The inspiration or genius of the poet: the role of experience and imagination; the influence of the poetic tradition

Topic 4a: Epic and dramatic poetry

Topic 4b: Tragedy and comedy: the theater

Topic 8a(2): Poetic truth: verisimilitude or plausibility; the possible, the probable, and the necessary

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Ion*; *Republic*, Bks. II–III

Aristotle, Vol. 8, *On Poetics*, Chaps. 5–16, 23–26

Cervantes, Vol. 27, *Don Quixote*, Part One, Chaps. 47–48

Bacon, Vol. 28, *Advancement of Learning*, Second Book

Pascal, Vol. 30, *Pensées*, Sect. I

Huizinga, Vol. 58, *Waning of the Middle Ages*, Chaps. XX–XXII

Pirandello, Vol. 59, *Six Characters in Search of an Author*

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anonymous, *Aucassin and Nicolette*, Vol. 2

Arnold, *Study of Poetry*, Vol. 5

Balzac, *Passion in the Desert*, Vol. 3

De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5

- Dinesen, *Sorrow-Acre*, Vol. 3  
 Galsworthy, *Apple-Tree*, Vol. 3  
 Guizot, "Civilization," Vol. 6  
 Hazlitt, *My First Acquaintance with Poets; Of Persons One Would Wish to Have Seen*, Vol. 5  
 Johnson, *Preface to Shakespeare*, Vol. 5  
 Sainte-Beuve, *What Is a Classic?*, Vol. 5  
 Schopenhauer, *On Some Forms of Literature*, Vol. 5  
 Scott, *Two Drovers*, Vol. 2  
 Shelley, *Defence of Poetry*, Vol. 5  
 Tolstoy, *Three Hermits*, Vol. 3  
 Whitman, *Preface to Leaves of Grass*, Vol. 5

## ARTHUR SCHOPENHAUER, 1788–1860

### *On Style*

Vol. 5, pages 124–136

#### SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 1, especially

Topic 7*b*: The judgment of excellence in art

BEAUTY, Vol. 1, especially

Topic 5: Judgments of beauty: the objective and the subjective in aesthetic judgments or judgments of taste; judgments of style or fashion based on wealth or honor

POETRY, Vol. 2, especially

Topic 8*b*: Critical standards and artistic rules with respect to the language of poetry; the distinction between prose and verse; the measure of excellence in style

RHETORIC, Vol. 2, especially

Topic 2*b*: The canon of excellence in style

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 8, *Rhetoric*, Bk. III, Chaps. 1–13  
 Montaigne, Vol. 23, *Of books*  
 Cervantes, Vol. 27, *Don Quixote*, Prologue; Part Two, Chap. 16  
 Bacon, Vol. 28, *Advancement of Learning*, Second Book  
 Descartes, Vol. 28, *Discourse on Method*, Part I  
 Kant, Vol. 39, *Critique of Judgement*, First Part, Sect. I, Bk. I  
 Goethe, Vol. 45, *Faust*, Part One

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Arnold, *Study of Poetry*, Vol. 5



Bacon, *Of Beauty*, Vol. 5  
 Eliot, T. S., *Dante*, Vol. 5  
 Hazlitt, *On Swift*, Vol. 5  
 Sainte-Beuve, *What Is a Classic?*, Vol. 5

### *On Some Forms of Literature*

Vol. 5, pages 137–142

#### SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 1, especially  
     Topic 6a: The comparison and distinction of art and science  
 POETRY, Vol. 2, especially  
     Topic 5b: Poetry contrasted with history and philosophy: the  
         dispraise and defense of the poet  
     Topic 8a(2): Poetic truth: verisimilitude or plausibility; the possi-  
         ble, the probable, and the necessary

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bk. X  
 Aristotle, Vol. 8, *On Poetics*  
 Cervantes, Vol. 27, *Don Quixote*, Part One, Chaps. 6, 32, 47–50; Part  
     Two, Chaps. 3–4  
 Bacon, Vol. 28, *Advancement of Learning*, Second Book  
 Boswell, Vol. 41, *Life of Samuel Johnson*  
 Shaw, Vol. 59, *Saint Joan*, Preface  
 Pirandello, Vol. 59, *Six Characters in Search of an Author*

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Studies*, Vol. 5  
 De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5  
 Hazlitt, *My First Acquaintance with Poets*, Vol. 5  
 Johnson, *Preface to Shakespeare*, Vol. 5  
 Lamb, *My First Play*, Vol. 5  
 Schiller, *On Simple and Sentimental Poetry*, Vol. 5  
 Shelley, *Defence of Poetry*, Vol. 5

### *On the Comparative Place of Interest and Beauty in Works of Art*

Vol. 5, pages 143–150

#### SUGGESTED READINGS IN THE *Syntopicon*

BEAUTY, Vol. 1, especially  
     Topic 1b: Beauty and truth: the beautiful as an object of contem-  
         plation or adoration

Topic 2: Beauty in nature and in art

POETRY, Vol. 2, especially

Topic 8a(2): Poetic truth: verisimilitude or plausibility; the possible, the probable, and the necessary

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *On Poetics*

Plotinus, Vol. 11, *Fifth Ennead*, Eighth Tractate

Kant, Vol. 39, *Critique of Judgement*, First Part, Sects. I–II

Goethe, Vol. 45, *Faust*, Prelude in the Theatre

James, W., Vol. 53, *Principles of Psychology*, Chap. XXVIII

Joyce, Vol. 59, *Portrait of the Artist as a Young Man*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Beauty*, Vol. 5

De Quincey, *Literature of Knowledge and Literature of Power; On the Knocking at the Gate in Macbeth*, Vol. 5

Hume, *Of the Standard of Taste*, Vol. 5

James, W., *On a Certain Blindness in Human Beings*, Vol. 7

Woolf, *How Should One Read a Book?*, Vol. 5

## *On Education*

Vol. 7, pages 197–203

SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 1, especially

Topic 1: The means and ends of education

Topic 5b: The means and methods of teaching

Topic 5c: The nature of learning: its several modes

Topic 5f: Learning apart from teachers and books: the role of experience

EXPERIENCE, Vol. 1, especially

Topic 2: Experience in relation to the acts of the mind

Topic 6a: Experience as indispensable to sound judgment and prudence

KNOWLEDGE, Vol. 1, especially

Topic 6b: The classification of knowledge according to the faculties involved in knowing

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 3: Remembering as an act of knowledge and as a source of knowledge

Topic 6c(1): The abstraction of ideas from images: the image as a condition of thought

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Republic*, Bks. II–III, VI–VII  
 Aristotle, Vol. 7, *On the Soul*, Bk. III, Chaps. 3–8; Vol. 8, *Nicomachean Ethics*, Bk. I, Chaps. 3–4, Bk. VI, especially Chaps. 5–8, *Politics*, Bk. VII, Chap. 13–Bk. VIII, Chap. 7  
 Montaigne, Vol. 23, *Of pedantry; Of the education of children*  
 Bacon, Vol. 28, *Advancement of Learning*, First Book  
 Descartes, Vol. 28, *Rules for the Direction of the Mind*, Rules XII–XIII  
 James, W., Vol. 53, *Principles of Psychology*, Chaps. XVI, XXVI, XXVIII  
 Freud, Vol. 54, *New Introductory Lectures on Psycho-Analysis*, Lecture, 34  
 Dewey, Vol. 55, *Experience and Education*  
 Lévi-Strauss, Vol. 58, *Structural Anthropology*, Chap. XVII

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Studies*, Vol. 5; *Of Custom and Education*, Vol. 7  
 Conrad, *Youth*, Vol. 2  
 Dewey, “[Process of Thought](#),” Vol. 10  
 Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5  
 Erskine, *Moral Obligation to Be Intelligent*, Vol. 10  
 Faraday, *Observations on Mental Education*, Vol. 7  
 Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3  
 Franklin, *Proposal for Promoting Useful Knowledge among the British Plantations in America; Proposals Relating to the Education of Youth in Pennsylvania*, Vol. 6  
 Hume, *Of the Study of History*, Vol. 7  
 James, H., *Pupil*, Vol. 3  
 Kipling, *Mowgli’s Brothers*, Vol. 2  
 Mill, J. S., “[Childhood and Youth](#),” Vol. 6  
 Swift, *Essay on Modern Education*, Vol. 7  
 Twain, “[Learning the River](#),” Vol. 6  
 Voltaire, *Micromégas*, Vol. 2  
 Woolf, *How Should One Read a Book?*, Vol. 5

## SIR WALTER SCOTT, 1771–1832

*The Two Drovers*

Vol. 2, pages [182–205](#)

SUGGESTED READINGS IN THE *Syntopicon*

- CHANCE, Vol. 1, especially  
 Topic 1a: Chance as the coincidence of causes

Topic 6a: Chance and fortune in the life of the individual: gambling and games of chance

EMOTION, Vol. 1, especially

Topic 3a: Madness or frenzy due to emotional excess: excessively emotional or emotionally overdetermined behavior

HONOR, Vol. 1, especially

Topic 2c: Honor as due self-esteem: magnanimity or proper pride

JUSTICE, Vol. 1, especially

Topic 6a: The relation between natural law and natural justice

Topic 10c: The justice of punishment for unjust acts: the distinction between retribution and vengeance

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 3, *Iliad*, Bks. XXI–XXII

Herodotus, Vol. 5, *History*, Third Book

Shakespeare, Vol. 24, *Romeo and Juliet*, Act III, Scene III; Vol. 25, *King Lear*, Act IV, Scene VI

Spinoza, Vol. 28, *Ethics*, Part III

Locke, Vol. 33, *Concerning Civil Government*, Chaps. II–III

Lawrence, Vol. 60, *Prussian Officer*

O'Neill, Vol. 60, *Mourning Becomes Electra*

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Friendship*; *Of Anger*, Vol. 10

Cicero, *On Friendship*, Vol. 10

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3

Great Documents, *English Bill of Rights*, Vol. 6

Hemingway, *Killers*, Vol. 2

Hugo, “*Battle with the Cannon*,” Vol. 2

Maupassant, *Two Friends*, Vol. 2

Melville, *Billy Budd*, Vol. 3

Poe, *Tell-Tale Heart*, Vol. 2

Schiller, *On Simple and Sentimental Poetry*, Vol. 5

Synge, *Riders to the Sea*, Vol. 4

## GEORGE BERNARD SHAW, 1856–1950

### *The Man of Destiny*

Vol. 4, pages 300–338

#### SUGGESTED READINGS IN THE *Syntopicon*

HISTORY, Vol. 1, especially

Topic 4a(4): The role of the individual in history: the great man, hero, or leader

HONOR, Vol. 1, especially

Topic 5b: Hero-worship: the exaltation of leaders

WAR AND PEACE, Vol. 2, especially

Topic 10d: The principles of strategy and tactics: the military genius

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 3, *Iliad*

Plutarch, Vol. 13, *Caesar*; *Marcus Brutus*

Machiavelli, Vol. 21, *Prince*, Chaps. 25–26

Rabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. I

Shakespeare, Vol. 24, *King Henry V*; *Julius Caesar*

Hegel, Vol. 43, *Philosophy of History*, Introduction III

Nietzsche, Vol. 43, *Beyond Good and Evil*, Parts Two and Nine

Tolstoy, Vol. 51, *War and Peace*, Second Epilogue

Weber, Vol. 58, *Essays in Sociology*, Chap. IX

Conrad, Vol. 59, *Heart of Darkness*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Great Place*, Vol. 7

Carlyle, *Hero as King*, Vol. 6

Clausewitz, *What Is War?*, Vol. 7

Emerson, *Self-Reliance*, Vol. 10

James, W., *Great Men and Their Environment*, Vol. 7

Mann, *Mario and the Magician*, Vol. 3

O'Neill, *Emperor Jones*, Vol. 4

Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6

For Shaw's *Saint Joan* in *Great Books of the Western World*, see Vol. 59

## PERCY BYSSHE SHELLEY, 1792–1822

### *A Defence of Poetry*

Vol. 5, pages [216–242](#)

SUGGESTED READINGS IN THE *Syntopicon*

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 7a: The use of imagination in the production and appreciation of works of art

PHILOSOPHY, Vol. 2, especially

Topic 1d: The relation of philosophy to myth, poetry, and history

## POETRY, Vol. 2, especially

Topic 3: The inspiration or genius of the poet: the role of experience and imagination; the influence of the poetic tradition

Topic 5a: The aim of poetry to instruct as well as to delight: the pretensions or deceptions of the poet as teacher

Topic 5b: Poetry contrasted with history and philosophy: the dispraise and defense of the poet

Topic 8c: The interpretation of poetry and myth

Topic 9a: The influence of poetry on mind and character: its role in education

## SCIENCE, Vol. 2, especially

Topic 2b: The comparison of science with poetry and history

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Ion*; *Republic*, Bks. II–III

Montaigne, Vol. 23, *Of books*

Cervantes, Vol. 27, *Don Quixote*, Part One, Chap. 16

Bacon, Vol. 28, *Advancement of Learning*, Second Book

Kant, Vol. 39, *Critique of Judgement*, First Part, Sect. I, Bk. II

Whitehead, Vol. 55, *Science and the Modern World*, Chap. V

Huizinga, Vol. 58, *Waning of the Middle Ages*, Chaps. XX–XXII

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Study of Poetry*; *Sweetness and Light*, Vol. 5

De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5

Eliot, T. S., *Dante*; *Tradition and the Individual Talent*, Vol. 5

Lamb, *Sanity of True Genius*, Vol. 5

Pater, “*Art of Life*,” Vol. 10

Poincaré, *Mathematical Creation*, Vol. 9

Sainte-Beuve, *What Is a Classic?*, Vol. 5

Santayana, *Lucretius*; *Goethe’s Faust*, Vol. 10

Schiller, *On Simple and Sentimental Poetry*, Vol. 5

Schopenhauer, *On Some Forms of Literature*, Vol. 5

Whitman, *Preface to Leaves of Grass*, Vol. 5

Woolf, *How Should One Read a Book?*, Vol. 5

## RICHARD BRINSLEY SHERIDAN, 1751–1816

*The School for Scandal*

Vol. 4, pages 85–159

SUGGESTED READINGS IN THE *Syntopicon*

CUSTOM AND CONVENTION, Vol. 1, especially

Topic 5a: The conventional determination of moral judgments:  
the moral evaluation of conventions

OPINION, Vol. 2, especially

Topic 6a: Good and evil as matters of opinion: moral standards as  
customs or conventions reflecting prevalent opinion

TRUTH, Vol. 2, especially

Topic 8a: Prevarication and perjury: the injustice or lying or  
bearing false witness

VIRTUE AND VICE, Vol. 2, especially

Topic 2c: The appearances of virtue: imperfect or conditional  
virtues; the counterfeits of virtue; natural or tempera-  
mental dispositions which simulate virtueRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Shakespeare, Vol. 25, *Hamlet*; *King Lear*Milton, Vol. 29, *Comus*Molière, Vol. 31, *School for Wives*; *Critique of the School for Wives*Swift, Vol. 34, *Gulliver's Travels*, Part IV, Chaps. IV–XIIHegel, Vol. 43, *Philosophy of Right*, Second PartAusten, Vol. 46, *Emma*Eliot, G., Vol. 46, *Middlemarch*James, W., Vol. 53, *Principles of Psychology*, Chap. XRELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Discourse*, Vol. 5; *Of Custom and Education*; *Of Followers and  
Friends*, Vol. 7; *Of Truth*; *Of Love*, Vol. 10Bunin, *Gentleman from San Francisco*, Vol. 3

Butler, “Customs and Opinions of the Erewhonians,” Vol. 2

Dickens, “Full and Faithful Report of the Memorable Trial of Bardell  
against Pickwick,” Vol. 2Erskine, *Moral Obligation to Be Intelligent*, Vol. 10Galsworthy, *Apple-Tree*, Vol. 3La Bruyère, *Characters*, Vol. 6Molière, *Misanthrope*; *Doctor in Spite of Himself*, Vol. 4Tolstoy, *What Men Live By*, Vol. 3Twain, *Man That Corrupted Hadleyburg*, Vol. 2

## ISAAC BASHEVIS SINGER, 1904–1991

*The Spinoza of Market Street*

Vol. 3, pages 466–480

SUGGESTED READINGS IN THE *Syntopicon*

DESIRE, Vol. 1, especially

Topic 6a: The regulation of desire by reason: the discipline of moral virtue or duty

EMOTION, Vol. 1, especially

Topic 4a: The conflict between reason and emotion

HAPPINESS, Vol. 1, especially

Topic 2b(5): The importance of friendship and love for happiness

Topic 2b(7): The function of knowledge and wisdom in the happy life: the place of speculative activity and contemplation

PHILOSOPHY, Vol. 2, especially

Topic 4c: Philosophy as a moral discipline: the consolation of philosophy

Topic 6d: The philosopher as a man of theory or vision: neglect of the practical; withdrawal from the affairs of men and the marketplace

WISDOM, Vol. 2, especially

Topic 4: The praise of folly: the wisdom of fools and innocents

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bk. IV

Erasmus, Vol. 23, *Praise of Folly*

Cervantes, Vol. 27, *Don Quixote*, Part Two, Chap. 43

Spinoza, Vol. 28, *Ethics*, Part IV, Props. 44–73

Pascal, Vol. 30, *Pensées*, Sect. VI

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, *Saint Thomas Aquinas*, Vol. 10

Bacon, *Of Youth and Age*, Vol. 7; *Of Love*, Vol. 10

Cicero, *On Old Age*, Vol. 10

Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5

Galileo, *Starry Messenger*, Vol. 8

Gogol, *Overcoat*, Vol. 2

Tolstoy, *What Men Live By*, Vol. 3

## ROBERT LOUIS STEVENSON, 1850–1894

*The Strange Case of Dr. Jekyll and Mr. Hyde*

Vol. 2, pages 288–341



SUGGESTED READINGS IN THE *Syntopicon*

## GOOD AND EVIL, Vol. 1, especially

Topic 6a: Knowledge, wisdom, and virtue: the relation of being good and knowing what is good

Topic 6b: The need for experience of evil

## MEDICINE, Vol. 2, especially

Topic 1: The profession of medicine, its aims and obligations: the relation of physician to patient; the place of the physician in society; medical ethics

Topic 6a: The distinction between sanity and insanity: the concept of mental health and the nature of madness

## MIND, Vol. 2, especially

Topic 7c: The conscious, preconscious and unconscious activities of mind

Topic 8: The pathology of mind: the loss or abeyance of reason

Topic 8b: The causes of mental pathology: organic and functional factors

Topic 8c: The abnormality peculiar to mind: systematic delusion

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 4, *Ajax*

Hippocrates, Vol. 9, *Oath; Law*

Melville, Vol. 48, *Moby Dick*

Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. V, Chap. 4; Part IV, Bk. XI, Chaps. 8–9

James, W., Vol. 53, *Principles of Psychology*, Chaps. VI, VIII, X

Freud, Vol. 54, *Unconscious; General Introduction to Psycho-Analysis*, Part III, Lecture 26; *New Introductory Lectures*, Lecture 31

Conrad, Vol. 59, *Heart of Darkness*

Lawrence, Vol. 60, *Prussian Officer*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Butler, “[Customs and Opinions of the Erewhonians](#),” Vol. 2

Eliot, G., [Lifted Veil](#), Vol. 3

Flaubert, [Legend of St. Julian the Hospitaller](#), Vol. 3

Hawthorne, [Rappaccini's Daughter](#), Vol. 3

Lawrence, [Rocking-Horse Winner](#), Vol. 3

Mann, [Mario and the Magician](#), Vol. 3

O'Neill, [Emperor Jones](#), Vol. 4

Poe, [Tell-Tale Heart](#), Vol. 2

Pushkin, [Queen of Spades](#), Vol. 3

*The Lantern-Bearers*

Vol. 7, pages [112–121](#)

SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 1, especially

Topic 3: Art as imitation

Topic 5: The sources of art in experience, imagination,  
and inspiration

MAN, Vol. 2, especially

Topic 13: The grandeur and misery of man

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 7b: The fantastic and the realistic in poetry: the probable  
and the possible in poetry and history

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Ion*

Aristotle, Vol. 8, *On Poetics*

Bacon, Vol. 28, *Advancement of Learning*, Second Book

Pascal, Vol. 30, *Pensées*, Sect. II

Kant, Vol. 39, *Critique of Judgement*, First Part, Sect. I

Goethe, Vol. 45, *Faust*, Part One

Twain, Vol. 48, *Adventures of Huckleberry Finn*

Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. V, Chap. 5

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5

Emerson, *Thoreau*, Vol. 6

Mill, J. S., “[Childhood and Youth](#),” Vol. 6

Ruskin, *Idealist's Arraignment of the Age*, Vol. 7

Twain, “[Learning the River](#),” Vol. 6

Whitman, *Death of Abraham Lincoln*, Vol. 6

## JONATHAN SWIFT, 1667–1745

*Resolutions when I Come to Be Old*

Vol. 7, page [32](#)

*A Meditation upon a Broomstick*

Vol. 7, pages [40–41](#)

SUGGESTED READINGS IN THE *Syntopicon*

MAN, Vol. 2, especially

Topic 6c: The ages of man: infancy, youth, maturity, senescence;  
generational conflict

Topic 12: Man as an object of laughter and ridicule: comedy and  
satire

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristophanes, Vol. 4, *Clouds*; *Birds*; *Frogs*  
 Montaigne, Vol. 23, *Our feelings reach out beyond us*; *Apology for Raymond Sebond*  
 Shakespeare, Vol. 24, *As You Like It*, Act II, Scene VII  
 Pascal, Vol. 30, *Pensées*, Sects. II, VI, VII  
 Goethe, Vol. 45, *Faust*, Part One  
 Ibsen, Vol. 52, *Master Builder*  
 Chekhov, Vol. 59, *Uncle Vania*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Youth and Age*, Vol. 7  
 Cicero, *On Old Age*, Vol. 10  
 Hazlitt, *On Swift*, Vol. 5

*An Essay on Modern Education*

Vol. 7, pages 33–39

SUGGESTED READINGS IN THE *Syntopicon*

## EDUCATION, Vol. 1, especially

- Topic 4b: The influence of the family in moral training  
 Topic 5d: The order of learning: the organization of the curriculum  
 Topic 8: Education and the state

## STATE, Vol. 2, especially

- Topic 5: The social structure or stratification of the state  
 Topic 7d: The educational task of the state: the trained intelligence of the citizens

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Laches*; *Republic*, Bks. II–III  
 Aristotle, Vol. 8, *Politics*, Bk. VIII  
 Rabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. I, Chaps. 14–15, 21–24; Bk. II, Chap. 8  
 Montaigne, Vol. 23, *Of the education of children*; *Of the affection of fathers for their children*  
 Smith, Vol. 36, *Wealth of Nations*, Bk. V, Chap. I  
 Hamilton, Madison, Jay, Vol. 40, *Federalist*, No. 84  
 Mill, J. S., Vol. 40, *Representative Government*, Chaps. 2, 8  
 Dostoevsky, Vol. 52, *Brothers Karamazov*, Part IV, Bk. X, Chap. 5  
 Dewey, Vol. 55, *Experience and Education*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Custom and Education*, Vol. 7

- Faraday, *Observations on Mental Education*, Vol. 7  
 Franklin, *Proposals Relating to the Education of Youth in Pennsylvania*,  
 Vol. 6  
 Hazlitt, *On Swift*, Vol. 5  
 Mill, J. S., "Childhood and Youth," Vol. 6  
 Ruskin, *Idealist's Arraignment of the Age*, Vol. 7  
 Schopenhauer, *On Education*, Vol. 7

*A Modest Proposal for Preventing the Children  
 of Ireland from Being a Burden to Their Parents  
 or Country*

Vol. 7, pages 42–49

SUGGESTED READINGS IN THE *Syntopicon*

JUSTICE, Vol. 1, especially

Topic 8: Economic justice: justice in production, distribution,  
 and exchange

NECESSITY AND CONTINGENCY, Vol. 2, especially

Topic 5d: The necessity or inevitability of slavery, poverty,  
 war, or crime

WEALTH, Vol. 2, especially

Topic 8: The distribution of wealth: the effects of wealth on social  
 status; the problem of poverty

Topic 9g: Wealth and poverty in relation to crime and to war  
 between states

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 8, *Politics*, Bk. I, Chaps. 3–11; Bk. II, Chaps. 5–7  
 Montaigne, Vol. 23, *Of cannibals*  
 Locke, Vol. 33, *Concerning Civil Government*, Chap. V  
 Rousseau, Vol. 35, *Discourse on the Origin of Inequality*  
 Smith, Vol. 36, *Wealth of Nations*, Bk. I, Chaps. VI–X  
 Marx, Vol. 50, *Capital*, Part VII, Chap. XXV; Part VIII, Chap. XXVIII  
 Veblen, Vol. 57, *Theory of the Leisure Class*, Chaps. 1–6  
 Orwell, Vol. 60, *Animal Farm*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Epicurus, *Letter to Menoeceus*, Vol. 10  
 Hazlitt, *On Swift*, Vol. 5  
 Lincoln, *Address at Cooper Institute*, Vol. 6  
 Long, *Power within Us*, Vol. 6  
 Malthus, "Principle of Population," Vol. 7  
 Prescott, "Land of Montezuma," Vol. 6  
 Ruskin, *Idealist's Arraignment of the Age*, Vol. 7

Tolstoy, *What Men Live By*, Vol. 3

Voltaire, “*English Men and Ideas: On Inoculation*,” Vol. 7

For Swift’s *Gulliver’s Travels* in *Great Books of the Western World*, see  
Vol. 34

## JOHN MILLINGTON SYNGE, 1871–1909

### *Riders to the Sea*

Vol. 4, pages [342–352](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

HAPPINESS, Vol. 1, especially

Topic 4b: The attainability of happiness: the fear of death and the tragic view of human life

LIFE AND DEATH, Vol. 1, especially

Topic 7: The causes and occurrence of death: the transition from life to death; homicide

Topic 8b: The love of life: the instinct of self-preservation; the life instinct

PLEASURE AND PAIN, Vol. 2, especially

Topic 4a: The pleasant and unpleasant in the sphere of emotion: joy and sorrow, delight and grief

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 3, *Iliad*, Bk. VI

Euripides, Vol. 4, *Trojan Women*

Montaigne, Vol. 23, *That the taste of good and evil depends in large part on the opinion we have of them*

Brecht, Vol. 60, *Mother Courage and Her Children*

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Parents and Children*; *Of Marriage and Single Life*, Vol. 7; *Of Death*; *Of Adversity*, Vol. 10

Browne, “*Immortality*,” Vol. 10

Bunin, *Gentleman from San Francisco*, Vol. 3

Crane, *Open Boat*, Vol. 3

Dinesen, *Sorrow-Acre*, Vol. 3

Gogol, *Overcoat*, Vol. 2

Lincoln, *Meditation on the Divine Will*, Vol. 6

Long, *Power within Us*, Vol. 6

Maupassant, *Two Friends*, Vol. 2

Pater, “*Art of Life*,” Vol. 10

- Poe, *Masque of the Red Death*, Vol. 2  
 Scott, *Two Drovers*, Vol. 2  
 Tolstoy, *Death of Ivan Ilyitch*; *What Men Live By*, Vol. 3

## CORNELIUS TACITUS, c. 55–c. 120

### *The Life of Gnaeus Julius Agricola*

Vol. 6, pages 274–298

#### SUGGESTED READINGS IN THE *Syntopicon*

##### HISTORY, Vol. 1, especially

Topic 4a(4): The role of the individual in history: the great man, hero, or leader

##### HONOR, Vol. 1, especially

Topic 3a: The reaction of the community to its good or great men

Topic 5: Honor, fame, and the heroic

##### SLAVERY, Vol. 2, especially

Topic 6d: The imperialistic subjection or enslavement of conquered peoples or colonial dependencies

##### TYRANNY AND DESPOTISM, Vol. 2, especially

Topic 1a: The lawlessness of tyrannical rule: might without right

Topic 1b: The injustice of tyrannical government: rule of self-interest

Topic 7: The ways of tyrants or despots to attain and maintain power

##### VIRTUE AND VICE, Vol. 2, especially

Topic 7b: Civic virtue: the virtue of the good citizen compared with the virtue of the good man

##### WAR AND PEACE, Vol. 2, especially

Topic 6a: Conquest, empire, political expansion as ends of war

Topic 10c: The military virtues: the qualities of the professional soldier; education for war

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Apology*; *Crito*  
 Plutarch, Vol. 13, *Numa Pompilius*; *Timoleon*; *Caius Marius*  
 Machiavelli, Vol. 21, *Prince*  
 Shakespeare, Vol. 24, *Julius Caesar*; Vol. 25, *Coriolanus*  
 Swift, Vol. 34, *Gulliver's Travels*, Part I  
 Gibbon, Vol. 37, *Decline and Fall of the Roman Empire*, Chaps. I, III–IV, XVI

Hegel, Vol. 43, *Philosophy of History*, Introduction III  
 Nietzsche, Vol. 43, *Beyond Good and Evil*, Parts Two and Nine  
 Weber, Vol. 58, *Essays in Sociology*, Chaps. VI, IX–X  
 Conrad, Vol. 59, *Heart of Darkness*  
 Orwell, Vol. 60, *Animal Farm*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Great Place; Of Seditions and Troubles*, Vol. 7; *Of Adversity*, Vol. 10  
 Carlyle, *Hero as King*, Vol. 6  
 Ibsen, *Enemy of the People*, Vol. 4  
 James, W., *Great Men and Their Environment*, Vol. 7  
 Jefferson, “Biographical Sketches,” Vol. 6  
 Prescott, “Land of Montezuma,” Vol. 6  
 Shaw, *Man of Destiny*, Vol. 4  
 Thoreau, *Civil Disobedience*, Vol. 6  
 Whitman, *Death of Abraham Lincoln*, Vol. 6  
 Woolf, *Art of Biography*, Vol. 6

For other works by Tacitus in *Great Books of the Western World*, see Vol. 14

## HENRY DAVID THOREAU, 1817–1862

### *Civil Disobedience*

Vol. 6, pages [695–713](#)

SUGGESTED READINGS IN THE *Syntopicon*

DEMOCRACY, Vol. 1, especially

Topic 5b(1): Majority rule and minority or proportional representation

GOVERNMENT, Vol. 1, especially

Topic 1c: The ends and limits of government: the criteria of legitimacy and justice

Topic 1f: The abuses and corruptions to which government is subject

JUSTICE, Vol. 1, especially

Topic 10b: The legality of unjust laws: the extent of obedience required of the just man in the unjust society

LAW, Vol. 1, especially

Topic 6a: Obedience to the authority and force of law: the sanctions of conscience and fear; the objective and subjective sanctions of law; law, duty, and right

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aeschylus, Vol. 4, *Prometheus Bound*  
 Sophocles, Vol. 4, *Antigone*  
 Euripides, Vol. 4, *Medea*  
 Aristophanes, Vol. 4, *Lysistrata*  
 Plato, Vol. 6, *Apology*; *Crito*; *Republic*, Bk. VIII  
 Aquinas, Vol. 18, *Summa Theologica*, Part I-II, Q 96, Art. 4; Part II-II, Q 42  
 Hobbes, Vol. 21, *Leviathan*, Part II, Chap. 21  
 Montaigne, Vol. 23, *Of the useful and the honorable*  
 Shakespeare, Vol. 24, *King Richard III*; *King Richard II*; *King Henry IV*, First Part; *King Henry IV*, Second Part  
 Locke, Vol. 33, *Concerning Civil Government*, Chaps. XI-XII  
 Swift, Vol. 34, *Gulliver's Travels*, Part I  
 Mill, J. S., Vol. 40, *On Liberty*  
 Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part II, Chaps. 5-7  
 Weber, Vol. 58, *Essays in Sociology*, Chap. X

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Butler, "Customs and Opinions of the Erewhonians," Vol. 2  
 Calhoun, "Concurrent Majority," Vol. 7  
 Emerson, *Thoreau*, Vol. 6  
 Great Documents, *Virginia Declaration of Rights*; *Declaration of Independence*, Vol. 6  
 Ibsen, *Enemy of the People*, Vol. 4  
 Jefferson, "Virginia Constitution," Vol. 6  
 Lincoln, *First Inaugural Address*, Vol. 6  
 Paine, "Call to Patriots—December 23, 1776," Vol. 6  
 Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6  
 Tocqueville, "Observations on American Life and Government," Vol. 6  
 Xenophon, "Character of Socrates," Vol. 6

*A Plea for Captain John Brown*

Vol. 6, pages 714-732

SUGGESTED READINGS IN THE *Syntopicon*

- COURAGE, Vol. 1, especially  
 Topic 7a: The courage required of citizens and statesmen: the political recognition of courage  
 JUSTICE, Vol. 1, especially  
 Topic 5: Justice and equality: the kinds of justice in relation to the measure and modes of equality and inequality  
 Topic 6e: Justice and natural rights as the source of civil liberty  
 REVOLUTION, Vol. 2, especially



Topic 6a: The right of rebellion: the circumstances justifying civil disobedience or violent insurrection

SLAVERY, Vol. 2, especially

Topic 3c: The emancipation or manumission of slaves: the rebellion of slaves

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 4, *Antigone*; *Ajax*

Aristophanes, Vol. 4, *Peace*

Aristotle, Vol. 8, *Politics*, Bk. III, Chaps. 12–13

Aquinas, Vol. 18, *Summa Theologica*, Part I–II, Q 92, Art. 1, Reply Obj. 4; Q 96, Art. 4; Part II–II, Q 42

Locke, Vol. 33, *Concerning Civil Government*, Chap. IV

Montesquieu, Vol. 35, *Spirit of Laws*, Bk. XV, Chaps. 9–18

Mill, J. S., Vol. 40, *Representative Government*, Chap. 7

Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part II, Chap. 10; Vol. 2, Part II, Chap. 1

Twain, Vol. 48, *Adventures of Huckleberry Finn*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Seditions and Troubles*, Vol. 7

Emerson, *Thoreau*, Vol. 6

Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6

Lincoln, *Address at Cooper Institute*; *First Inaugural Address*; *Second Inaugural Address*, Vol. 6

Whitman, *Death of Abraham Lincoln*, Vol. 6

Woolf, *Art of Biography*, Vol. 6

## ALEXIS DE TOCQUEVILLE, 1805–1859

### “Observations on American Life and Government”

from *Democracy in America*

Vol. 6, pages 564–690

SUGGESTED READINGS IN THE *Syntopicon*

DEMOCRACY, Vol. 1, especially

Topic 3c: Comparison of democracy, aristocracy, and monarchy with respect to efficiency

Topic 4a(1): Universal suffrage: the abolition of privileged classes

Topic 4b: The democratic realization of popular sovereignty: the safeguarding of natural rights

Topic 4c: The infirmities of democracy in practice and the reforms or remedies for these defects

GOVERNMENT, Vol. 1, especially

Topic 1g(3): The sovereign people: the community as the source of governmental sovereignty

Topic 2d: The influence of different forms of government on the formation of human character

LIBERTY, Vol. 1, especially

Topic 1f: The freedom of equals under government: the equality of citizenship

Topic 2c: Freedom in the sphere of economic enterprise: free trade; freedom from governmental restrictions

MAN, Vol. 2, especially

Topic 6b: The equality or inequality of men and women

STATE, Vol. 2, especially

Topic 2e: The political structure of the state: its determination by the form of government

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bk. VIII

Aristotle, Vol. 8, *Politics*, Bk. III, Chaps. 8–13; Bk. IV, Chaps. 3–9; Bk. V

Locke, Vol. 33, *Concerning Civil Government*, Chap. XIX

Rousseau, Vol. 35, *Social Contract*, Bk. II, Chaps. 3–4

Kant, Vol. 39, *Science of Right*, Second Part

Hamilton, Madison, Jay, Vol. 40, *Federalist*, Nos. 12, 39, 62, 73

Mill, J. S., Vol. 40, *Representative Government*, Chaps. 6–9

Hegel, Vol. 43, *Philosophy of Right*, Additions; *Philosophy of History*, Fourth Part

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, “[United States in 1800](#),” Vol. 6

Calhoun, “[Concurrent Majority](#),” Vol. 7

Crèvecoeur, “[Making of Americans](#),” Vol. 6

Emerson, *Thoreau*, Vol. 6; *Self-Reliance*, Vol. 10

Franklin, *Proposal for Promoting Useful Knowledge among the British Plantations in America; Proposals Relating to the Education of Youth in Pennsylvania*, Vol. 6

Great Documents, *Declaration of Independence*, Vol. 6

Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6

Jefferson, *First Inaugural Address*, Vol. 6

Lincoln, *Address at Cooper Institute; First Inaugural Address; Letter to Horace Greeley; Second Inaugural Address; Last Public Address*, Vol. 6

Thoreau, *Civil Disobedience*, Vol. 6

Washington, *Farewell Address*, Vol. 6

Whitman, *Preface to Leaves of Grass*, Vol. 5

For Tocqueville’s *Democracy in America* in *Great Books of the Western World*, see Vol. 44

## LEO TOLSTOY, 1828–1910

*The Death of Ivan Ilyitch*Vol. 3, pages [646–699](#)SUGGESTED READINGS IN THE *Syntopicon*

HAPPINESS, Vol. 1, especially

Topic 2*b*(5): The importance of friendship and love for happinessTopic 4*b*: The attainability of happiness: the fear of death and the tragic view of human life

LIFE AND DEATH, Vol. 1, especially

Topic 7: The causes and occurrence of death: the transition from life to death; homicide

Topic 8*b*: The love of life: the instinct of self-preservation; the life instinctTopic 8*d*: The fear of death: the attitude of the hero, the philosopher, the poet, the martyr

LOVE, Vol. 1, especially

Topic 2*b*(2): Self-love in relation to the love of others: vanity and self-interest

PLEASURE AND PAIN, Vol. 2, especially

Topic 4*e*: The kinds of pain: the pain of sense and the pain of loss or deprivationRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Euripides, Vol. 4, *Alceste*sPlato, Vol. 6, *Republic*, Bk. XMontaigne, Vol. 23, *Of practice*Pascal, Vol. 30, *Pensées*, Sect. IIIDostoevsky, Vol. 52, *Brothers Karamazov*, Bk. VI, Chap. 1James, H., Vol. 59, *Beast in the Jungle*Hemingway, Vol. 60, *Short Happy Life of Francis Macomber*RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Death*, Vol. 10Browne, “[Immortality](#),” Vol. 10Cicero, *On Old Age*, Vol. 10De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5Dinesen, *Sorrow-Acre*, Vol. 3Gogol, *Overcoat*, Vol. 2Hemingway, *Killers*, Vol. 2Synge, *Riders to the Sea*, Vol. 4Whitman, *Death of Abraham Lincoln*, Vol. 6

*The Three Hermits*Vol. 3, pages [700–706](#)SUGGESTED READINGS IN THE *Syntopicon*

GOD, Vol. 1, especially

Topic 7*d*: GraceTopic 7*e*: Miracles

HAPPINESS, Vol. 1, especially

Topic 7*c*(2): The joy of the blessed: the communion of saints

RELIGION, Vol. 2, especially

Topic 2*a*: Prayer and supplication: their efficacy

SIN, Vol. 2, especially

Topic 7: Faith and good works in relation to salvation from sin:  
justification by faith aloneRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Augustine, Vol. 16, *City of God*, Bk. XXII, Chaps. 8–9Aquinas, Vol. 18, *Summa Theologica*, Part I–II, Q 68; Q 109, Arts. 7–10Calvin, Vol. 20, *Institutes of the Christian Religion*, Bk. II, Chap. III;  
Bk. IIIPascal, Vol. 30, *Pensées*, Sects. IV, VIIDostoevsky, Vol. 52, *Brothers Karamazov*, Bk. II, Chap. 3Barth, Vol. 55, *Word of God and the Word of Man*, Chap. IRELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Adams, *Saint Thomas Aquinas*, Vol. 10Bacon, *Of Discourse; Of Studies*, Vol. 5Cicero, *On Old Age*, Vol. 10Long, *Power within Us*, Vol. 6Melville, *Billy Budd*, Vol. 3Plutarch, *Contentment*, Vol. 10Schiller, *On Simple and Sentimental Poetry*, Vol. 5Wilde, *Happy Prince*, Vol. 2*What Men Live By*Vol. 3, pages [707–727](#)SUGGESTED READINGS IN THE *Syntopicon*

GOD, Vol. 1, especially

Topic 5*h*: God's love: the diffusion of the divine goodness

GOOD AND EVIL, Vol. 1, especially

Topic 2*a*: God's goodness as diffusive, causing the goodness of  
things: God's love

LOVE, Vol. 1, especially

Topic 3a: Friendship and love in relation to virtue and happiness

Topic 3d: The heroism of friendship and the sacrifices of love

Topic 5b(1): The precepts of charity: the law of love

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Augustine, Vol. 16, *On Christian Doctrine*, Bk. I, Chaps. 22–30

Aquinas, Vol. 17, *Summa Theologica*, First Part, Q 20

Chaucer, Vol. 19, *Canterbury Tales*, Tale of Melibee

Dostoevsky, Vol. 52, *Brothers Karamazov*, Bk. VI, Chap. 3

Huizinga, Vol. 58, *Waning of the Middle Ages*, Chaps. VIII–IX

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Sweetness and Light*, Vol. 5

Bacon, *Sphinx*, Vol. 8; *Of Love*, Vol. 10

Bunin, *Gentleman from San Francisco*, Vol. 3

Dinesen, *Sorrow-Acre*, Vol. 3

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3

Long, *Power within Us*, Vol. 6

Ruskin, *Idealist's Arraignment of the Age*, Vol. 7

Sheridan, *School for Scandal*, Vol. 4

Singer, *Spinoza of Market Street*, Vol. 3

Synge, *Riders to the Sea*, Vol. 4

Wilde, *Happy Prince*, Vol. 2

For Tolstoy's *War and Peace* in *Great Books of the Western World*, see Vol. 51

## IVAN TURGENEV, 1818–1883

### *First Love*

Vol. 3, pages [217–271](#)

SUGGESTED READINGS IN THE *Syntopicon*

FAMILY, Vol. 1, especially

Topic 6e: The initiation of children into adult life

Topic 7a: Marriage and love: romantic, conjugal, and illicit love

Topic 7d: The emotional impact of family life upon the child:  
the domestic triangle; the symbolic roles of father  
and mother

LOVE, Vol. 1, especially

Topic 1e: The intensity and power of love: its increase or de-  
crease; its constructive or destructive force

Topic 2a(1): The sexual instinct: its relation to other instincts

## PLEASURE AND PAIN, Vol. 2, especially

Topic 4a: The pleasant and unpleasant in the sphere of emotion:  
joy and sorrow, delight and grief

Topic 7a: Pleasure and pain in relation to love and friendship

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Euripides, Vol. 4, *Hippolytus*

Dante, Vol. 19, *Divine Comedy*, Inferno, Canto V; Paradiso, Canto VIII

Shakespeare, Vol. 24, *Taming of the Shrew*, Act I, Scene II–Act III;

*Romeo and Juliet*; Vol. 25, *Hamlet*

Eliot, G., Vol. 46, *Middlemarch*

Freud, Vol. 54, *General Introduction to Psycho-Analysis*, Part III,

Chap. 21

Proust, Vol. 59, *Swann in Love*

Cather, Vol. 59, *Lost Lady*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2

Anonymous, *Aucassin and Nicolette*, Vol. 2

Apuleius, "Cupid and Psyche," Vol. 3

Bacon, *Of Youth and Age*; *Of Parents and Children*, Vol. 7; *Of Love*,  
Vol. 10

Chekhov, *Darling*, Vol. 3

Conrad, *Youth*, Vol. 2

Dostoevsky, *White Nights*, Vol. 3

Galsworthy, *Apple-Tree*, Vol. 3

Hawthorne, *Rappaccini's Daughter*, Vol. 3

Pater, "Art of Life," Vol. 10

Schopenhauer, *On Style*, Vol. 5

## MARK TWAIN (SAMUEL CLEMENS), 1835–1910

*The Man That Corrupted Hadleyburg*

Vol. 2, pages 346–386

SUGGESTED READINGS IN THE *Syntopicon*

HONOR, Vol. 1, especially

Topic 3b: The conditions of honor or fame and the causes of  
dishonor or infamy

PUNISHMENT, Vol. 2, especially

Topic 3c: Guilt, repentance, and the moral need for punishment

Topic 5c: The pain of remorse and the torment of conscience: the  
atonement for sin

TRUTH, Vol. 2, especially

Topic 8a: Prevarication and perjury: the injustice of lying or bearing false witness

VIRTUE AND VICE, Vol. 2, especially

Topic 2c: The appearances of virtue: imperfect or conditional virtues; the counterfeits of virtue; natural or temperamental dispositions which simulate virtue

Topic 4e(3): Circumstances as affecting the morality of human acts

Topic 9: The advance or decline of human morality

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 4, *Philoctetes*

Montaigne, Vol. 23, *Of conscience*

Shakespeare, Vol. 25, *Hamlet*

Milton, Vol. 29, *Paradise Lost*; *Areopagitica*

Molière, Vol. 31, *Tartuffe*

Kant, Vol. 39, *Critique of Practical Reason*, First Part, Bk. I, Chap. III

Boswell, Vol. 41, *Life of Samuel Johnson*

Goethe, Vol. 45, *Faust*, Part One

Dickens, Vol. 47, *Little Dorrit*

Fitzgerald, Vol. 60, *Great Gatsby*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Riches*, Vol. 7; *Of Truth*, Vol. 10

Bunin, *Gentleman from San Francisco*, Vol. 3

Butler, “[Customs and Opinions of the Erewhonians](#),” Vol. 2

Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3

Hemingway, *Killers*, Vol. 2

Ibsen, *Enemy of the People*, Vol. 4

James, H., *Pupil*, Vol. 3

Mann, *Mario and the Magician*, Vol. 3

Molière, *Misanthrope*, Vol. 4

O’Neill, *Emperor Jones*, Vol. 4

Sheridan, *School for Scandal*, Vol. 4

“Learning the River”

from *Life on the Mississippi*

Vol. 6, pages [50–98](#)

SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 1, especially

Topic 5f: Learning apart from teachers and books: the role of experience

EXPERIENCE, Vol. 1, especially

Topic 6a: Experience as indispensable to sound judgment and prudence

KNOWLEDGE, Vol. 1, especially

Topic 6b(2): Memory as knowledge

Topic 8b(4): The possession or pursuit of knowledge as a good or satisfaction: its relation to pleasure and pain; its contribution to happiness

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 2b: Recollection: factors influencing ease and adequacy of recall

Topic 2c: The association of ideas: controlled and free association; reminiscence and reverie

Topic 3: Remembering as an act of knowledge and as a source of knowledge

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Rabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. I, especially Chaps. 21–24; Bk. II

Montaigne, Vol. 23, *Of three kinds of association*

Locke, Vol. 33, *Concerning Human Understanding*, Bk. II, Chaps. IX–X

Goethe, Vol. 45, *Faust*, Part One

Melville, Vol. 48, *Moby Dick*, Chap. 24

James, W., Vol. 53, *Principles of Psychology*, Chap. XVI

Joyce, Vol. 59, *Portrait of the Artist as a Young Man*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Custom and Education*, Vol. 7

Conrad, *Youth*, Vol. 2

Defoe, *Robinson Crusoe*, Vol. 2

Emerson, *Self-Reliance*, Vol. 10

Kipling, *Mowgli's Brothers*, Vol. 2

Mill, J. S., “*Childhood and Youth*,” Vol. 6

Schopenhauer, *On Education*, Vol. 7

Stevenson, *Lantern-Bearers*, Vol. 7

For Twain’s *Adventures of Huckleberry Finn* in *Great Books of the Western World*, see Vol. 48

## JOHN TYNDALL, 1820–1893

“Michael Faraday”

from *Faraday as a Discoverer*

Vol. 8, pages 8–28



SUGGESTED READINGS IN THE *Syntopicon*

ELEMENT, Vol. 1, especially

Topic 3: The theory of the elements in natural philosophy,  
physics, and chemistry

EXPERIENCE, Vol. 1, especially

Topic 5: The theory of experimentation in scientific method

INDUCTION, Vol. 1, especially

Topic 5: The role of induction in the development of science: the  
methods of experimental and enumerative induction

MAN, Vol. 2, especially

Topic 2: Man's knowledge of man

MECHANICS, Vol. 2, especially

Topic 6*d*: Theories of universal gravitation

PHYSICS, Vol. 2, especially

Topic 4: The experimental method in the study of nature

Topic 5: The utility of physics: the invention of machines; the  
techniques of engineering; the mastery of nature

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Gilbert, Vol. 26, *On the Loadstone*

Descartes, Vol. 28, *Discourse on Method*, Parts I–IV

Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*, Bks.  
I, III

Poincaré, Vol. 56, *Science and Hypothesis*, Preface; Chap. 9

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Sphinx*, Vol. 8

Curie, *Discovery of Radium*, Vol. 8

Darwin, *Autobiography*, Vol. 8

Einstein and Infeld, "Rise and Decline of Classical Physics," Vol. 8

Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5

Faraday, *Chemical History of a Candle*, Vol. 8

Galton, "Classification of Human Ability," Vol. 8

Helmholtz, *On the Conservation of Force*, Vol. 8

Lamb, *Sanity of True Genius*, Vol. 5

Poincaré, *Mathematical Creation*, Vol. 9

Woolf, *Art of Biography*, Vol. 6

For Faraday's *Experimental Researches in Electricity* in *Great Books of the Western World*, see Vol. 42

## VOLTAIRE, 1694–1778

### *Micromégas*

Vol. 2, pages [241–256](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

##### ASTRONOMY AND COSMOLOGY, Vol. 1, especially

Topic 7: The particular heavenly bodies in the solar system and the Milky Way

Topic 11: Astronomy as the study of the universe as a whole: cosmology

##### MAN, Vol. 2, especially

Topic 10c: Man as an integral part of the universe: his station in the cosmos

Topic 10d: The finiteness and insufficiency of man: his sense of being dependent and ordered to something beyond himself

Topic 12: Man as an object of laughter and ridicule: comedy and satire

##### MATHEMATICS, Vol. 2, especially

Topic 2: The objects of mathematics: ideas or abstractions; number, figure, extension, relation, order

##### REASONING, Vol. 2, especially

Topic 3c: Lack of truth in reasoning: sophistical arguments; material fallacies

##### SOUL, Vol. 2, especially

Topic 1: Conceptions of soul

Topic 2c: The kinds of soul and the modes of life: vegetative, sensitive, and rational souls and their special powers

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Meno*; *Republic*, Bk. VI; *Philebus*

Nicomachus, Vol. 10, *Introduction to Arithmetic*, Bk. I

Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*, Definitions–Laws; Bk. III

Swift, Vol. 34, *Gulliver's Travels*, Part I, Chaps. I–VIII

Eddington, Vol. 56, *Expanding Universe*

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Boeke, *Cosmic View*, Vol. 8

Campbell, *Measurement*, Vol. 9

Clifford, *Postulates of the Science of Space*, Vol. 9

Eddington, *Running-Down of the Universe*, Vol. 8

Epicurus, *Letter to Herodotus*, Vol. 10

Galileo, *Starry Messenger*, Vol. 8

Poincaré, *Space*, Vol. 9

Singer, *Spinoza of Market Street*, Vol. 3

Whitehead, "On Mathematical Method," Vol. 9

### "English Men and Ideas"

from *Letters on the English*

Vol. 7, pages 332–378

"On the Parliament," pages 332–334

"On the Government," pages 334–338

"On Trade," pages 338–339

### SUGGESTED READINGS IN THE *Syntopicon*

LIBERTY, Vol. 1, especially

Topic 1*k*: Civil liberty under diverse forms of government

Topic 2: The issues of civil liberty

MONARCHY, Vol. 2, especially

Topic 1*b*: Modifications of absolute monarchy: other embodiments of the monarchical principle

STATE, Vol. 2, especially

Topic 5: The social structure or stratification of the state

Topic 9*a*: Commerce and trade between states: commercial rivalries and trade agreements; free trade and tariffs

WAR AND PEACE, Vol. 2, especially

Topic 2: The kinds of war

WEALTH, Vol. 2, especially

Topic 4: The exchange of wealth or the circulation of commodities: the processes of commerce or trade

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Milton, Vol. 29, *Areopagitica*

Locke, Vol. 33, *Letter Concerning Toleration*; *Concerning Civil Government*, Chaps. V, VII, XII–XIV, XIX

Smith, Vol. 36, *Wealth of Nations*, Bk. IV, Chaps. I, II–III, VII  
*Constitution of the United States of America*, Vol. 40

Mill, J. S., Vol. 40, *Representative Government*, Chap. 3

Tocqueville, Vol. 44, *Democracy in America*, Vol. 2, Part III; Part IV, Chaps. 6–7

Keynes, Vol. 57, *General Theory of Employment, Interest and Money*, Chaps. 22–23

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Seditions and Troubles*; *Of Custom and Education*, Vol. 7

- Carlyle, *Hero as King*, Vol. 6  
 Great Documents, *English Bill of Rights; Declaration of Independence*,  
 Vol. 6  
 Hume, *Of Refinement in the Arts; Of Money; Of the Balance of Trade;  
 Of Taxes*, Vol. 7  
 Jefferson, *First Inaugural Address*, Vol. 6  
 Lincoln, *Address at Cooper Institute*, Vol. 6

### “English Men and Ideas” (continued)

“On Inoculation,” Vol. 7, pages [339–343](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

MEDICINE, Vol. 2, especially  
 Topic 3d: The factors in prevention and therapy

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Hippocrates, Vol. 9, *Regimen in Acute Diseases*  
 Molière, Vol. 31, *Would-Be Invalid*

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Ibsen, *Enemy of the People*, Vol. 4  
 Molière, *Doctor in Spite of Himself*, Vol. 4  
 Swift, *Modest Proposal*, Vol. 7

### “English Men and Ideas” (continued)

“On the Lord Bacon,” Vol. 7, pages [343–346](#)

“On Mr. Locke,” Vol. 7, pages [346–351](#)

“On Descartes and Sir Isaac Newton,” Vol. 7, pages [352–356](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

MECHANICS, Vol. 2, especially  
 Topic 4c: The mechanistic versus the organismic account of  
 nature

PHILOSOPHY, Vol. 2, especially  
 Topic 3d: The methodological reformation of philosophy: the role  
 of language in philosophy

SOUL, Vol. 2, especially  
 Topic 1: Conceptions of soul

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Bacon, Vol. 28, *Novum Organum*  
 Descartes, Vol. 28, *Discourse on Method; Meditation II; Meditation VI*  
 Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*, Bk. III

Locke, Vol. 33, *Concerning Human Understanding*, Bk. II, Chaps. X–XI, XXIII, XXVII; Bk. IV, Chap. XII

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Sphinx*, Vol. 8

Bernard, *Experimental Considerations Common to Living Things and Inorganic Bodies*, Vol. 8

Campanella, “*Arguments for and against Galileo*,” Vol. 8

“English Men and Ideas” (continued)

“On Attraction,” Vol. 7, pages 356–363

“On Sir Isaac Newton’s Optics,” Vol. 7, pages 363–366

“On Infinities in Geometry, and Sir Isaac Newton’s Chronology,” Vol. 7, pages 366–371

SUGGESTED READINGS IN THE *Syntopicon*

MECHANICS, Vol. 2, especially

Topic 3*d*: Calculus: the measurement of irregular areas and variable motions

Topic 6: Basic concepts of mechanics

SCIENCE, Vol. 2, especially

Topic 1*b*(1): The utility of science: the applications of experimental knowledge in the mastery of nature; machinery and inventions

Topic 5: Scientific method

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Descartes, Vol. 28, *Geometry*

Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*, Bk. I, Sects. I, XI–XIII; Bk. II, Sect. II; Bk. III; *Optics*, Bks. I–II

Huygens, Vol. 32, *Treatise on Light*, Chaps. I–III

Berkeley, Vol. 33, *Principles of Human Knowledge*, Sects. 123–132

Heisenberg, Vol. 56, *Physics and Philosophy*, Chap. 11

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Boeke, *Cosmic View*, Vol. 8

Clifford, *Postulates of the Science of Space*, Vol. 9

Eddington, *Running-Down of the Universe*, Vol. 8

Einstein and Infeld, “*Rise and Decline of Classical Physics*,” Vol. 8

Faraday, *Chemical History of a Candle*, Vol. 8

Poincaré, *Space*, Vol. 9

## “English Men and Ideas” (continued)

“On the Regard That Ought to be Shown to Men of Letters,” Vol. 7, pages [371–374](#)

“On the Royal Society and Other Academies,” Vol. 7, pages [374–378](#)

### SUGGESTED READINGS IN THE *Syntopicon*

HONOR, Vol. 1, especially

Topic 3a: The reaction of the community to its good or great men

Topic 4b: The scale of honor in the organization of the state: the just distribution of honors

SCIENCE, Vol. 2, especially

Topic 6b: The place of science in society: the social conditions favorable to the advancement of science

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *Politics*, Bk. III, Chap. 13

Montaigne, Vol. 23, *Of honorary awards*

Bacon, Vol. 28, *Advancement of Learning*, Bk. II

Whitehead, Vol. 55, *Science and the Modern World*, Chaps. I, XII–XIII

Heisenberg, Vol. 56, *Physics and Philosophy*, Chap. 11

Weber, Vol. 58, *Essays in Sociology*, Chap. V

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Sweetness and Light*, Vol. 5

Bacon, *Sphinx*, Vol. 8

Campanella, “[Arguments for and against Galileo](#),” Vol. 8

De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5

Emerson, *Thoreau*, Vol. 6

Franklin, *Proposal for Promoting Useful Knowledge among the British Plantations in America*, Vol. 6

Lamb, *Sanity of True Genius*, Vol. 5

Shelley, *Defence of Poetry*, Vol. 5

Tyndall, “[Michael Faraday](#),” Vol. 8

Whitman, *Preface to Leaves of Grass*, Vol. 5

## “The Philosophy of Common Sense”

from *Philosophical Dictionary*

Vol. 10, pages [453–474](#)

### SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 1, especially

Topic 12: The history of the arts: progress in art as measuring stages of civilization

## ASTRONOMY AND COSMOLOGY, Vol. 1, especially

Topic 9: The influence of the stars and planets upon the character and actions of men

## DEMOCRACY, Vol. 1, especially

Topic 3c: Comparison of democracy, aristocracy, and monarchy with respect to efficiency

## DESIRE, Vol. 1, especially

Topic 2c: Desire as a cause of action: motivation, purpose, ambition; voluntariness

## LAW, Vol. 1, especially

Topic 4e: The relation of natural law to natural rights and natural justice

Topic 5e: The mutability or variability of positive law: the maintenance or change of laws

## LOVE, Vol. 1, especially

Topic 2b: Friendly, tender, or altruistic love: fraternal love

Topic 2b(2): Self-love in relation to the love of others: vanity and self-interest

## POETRY, Vol. 2, especially

Topic 5a: The aim of poetry to instruct as well as to delight: the pretensions or deceptions of the poet as teacher

## STATE, Vol. 2, especially

Topic 3c: The condition of man in the state of nature and in the state of civil society: the state of war in relation to the state of nature

Topic 5c: The classes or subgroups arising from the division of labor or distinctions of birth: the social hierarchy

## TRUTH, Vol. 2, especially

Topic 3b(3): Truth in reasoning: the truth of premises in relation to the truth of conclusions; logical validity and truth about reality

## TYRANNY AND DESPOTISM, Vol. 2, especially

Topic 3: The choice between tyranny or despotism and anarchy

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bks. II–III; *Statesman*

Aristotle, Vol. 8, *Nicomachean Ethics*, Bks. VIII–IX

Hobbes, Vol. 21, *Leviathan*, Part II, Chap. 19

Locke, Vol. 33, *Concerning Civil Government*, Chaps. V–IX

Rousseau, Vol. 35, *Discourse on the Origin of Inequality*, First Part

Kant, Vol. 39, *Critique of Pure Reason*

Mill, J. S., Vol. 40, *Representative Government*, Chap. 4

Tocqueville, Vol. 44, *Democracy in America*, Introduction; Vol. 1, Part II, Chaps. 5–6

Marx, Vol. 50, *Capital*, Part IV, Chap. XIV

James, W., Vol. 53, *Principles of Psychology*, Chaps. X, XXVIII

Veblen, Vol. 57, *Theory of the Leisure Class*, Introduction

Huizinga, Vol. 58, *Waning of the Middle Ages*, Chaps. XIX–XXIII

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Discourse*, Vol. 5; *Of Friendship*; *Of Truth*, Vol. 10

Cicero, *On Friendship*, Vol. 10

Clifford, *Ethics of Belief*, Vol. 10

Emerson, *Nature*, Vol. 10

Erskine, *Moral Obligation to be Intelligent*, Vol. 10

Guizot, “*Civilization*,” Vol. 6

Mill, J. S., *Nature*, Vol. 10

Sainte-Beuve, *Montaigne*, Vol. 5

Shelley, *Defence of Poetry*, Vol. 5

For Voltaire’s *Candide* in *Great Books of the Western World*, see Vol. 34

## GEORGE WASHINGTON, 1732–1799

### *Circular Letter to the Governors of All the States on Disbanding the Army*

Vol. 6, pages 474–483

SUGGESTED READINGS IN THE *Syntopicon*

DEMOCRACY, Vol. 1, especially

Topic 7c: The challenge of war and peace: the citizen army

GOVERNMENT, Vol. 1, especially

Topic 5d: Confederation and federal union: the division of jurisdiction between state and federal governments

WAR AND PEACE, Vol. 2, especially

Topic 6b: Liberty, justice, honor, peace as ends of war

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Laws*, Bk. VIII

Shakespeare, Vol. 25, *King Lear*, Act II

Locke, Vol. 33, *Concerning Civil Government*, Chaps. XVI, XIX

Kant, Vol. 39, *Science of Right*, Second Part

*Articles of Confederation*, Vol. 40

Hamilton, Madison, Jay, Vol. 40, *Federalist*, Nos. 31–34

Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part I, Chap. 8; Vol. 2, Part III, Chaps. 22–26



RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Adams, “[United States in 1800](#),” Vol. 6  
 Bacon, *Of Seditions and Troubles*, Vol. 7  
 Carlyle, *Hero as King*, Vol. 6  
 Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6  
 Jefferson, “[Biographical Sketches](#),” Vol. 6  
 Lincoln, *Second Inaugural Address*; *Last Public Address*, Vol. 6  
 Paine, “[Call to Patriots—December 23, 1776](#),” Vol. 6

*Farewell Address*

Vol. 6, pages [484–497](#)

SUGGESTED READINGS IN THE *Syntopicon*

- DEMOCRACY, Vol. 1, especially  
     Topic 4c: The infirmities of democracy in practice and the reforms or remedies for these defects  
 DUTY, Vol. 1, especially  
     Topic 10: Political obligation: cares, functions, loyalties  
 GOVERNMENT, Vol. 1, especially  
     Topic 5a: Foreign policy: the making of treaties; the conduct of war and peace  
 STATE, Vol. 2, especially  
     Topic 3e: Love and justice as the bond of men in states: friendship and patriotism

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 6, *Republic*, Bk. IV  
 Shakespeare, Vol. 24, *King Richard II*  
 Swift, Vol. 34, *Gulliver's Travels*, Part I  
 Montesquieu, Vol. 35, *Spirit of Laws*, Bk. XII, Chaps. 19–22  
 Hamilton, Madison, Jay, Vol. 40, *Federalist*, Nos. 49–50  
 Mill, J. S., Vol. 40, *Representative Government*, Chaps. 17–18  
 Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part II, Chaps. 5, 7–8; Vol. 2, Part IV, Chaps. 6–7  
 Weber, Vol. 58, *Essays in Sociology*, Chap. IV

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Adams, “[United States in 1800](#),” Vol. 6  
 Bacon, *Of Great Place; Of Seditions and Troubles*, Vol. 7  
 Burke, *Letter to the Sheriffs of Bristol*, Vol. 7  
 Calhoun, “[Concurrent Majority](#),” Vol. 7  
 Carlyle, *Hero as King*, Vol. 6  
 Emerson, *Self-Reliance*, Vol. 10  
 Jefferson, “[Virginia Constitution](#)”; “[Biographical Sketches](#)”; *First Inaugural Address*, Vol. 6

Lincoln, *First Inaugural Address; Last Public Address*, Vol. 6

Rousseau, *Lasting Peace through the Federation of Europe*, Vol. 7

Tocqueville, "Observations on American Life and Government," Vol. 6

## ALFRED NORTH WHITEHEAD, 1861–1947

### "On Mathematical Method"

from *An Introduction to Mathematics*

Vol. 9, pages 51–67

#### SUGGESTED READINGS IN THE *Syntopicon*

##### MATHEMATICS, Vol. 2, especially

Topic 2a: The apprehension of mathematical objects: by intuition, imagination, construction; the forms of time and space

Topic 3c: Analysis and synthesis: function and variable

Topic 3d: Symbols and formulas: the attainment of generality

Topic 4c: The use of proportions and equations

Topic 5: The applications of mathematics to physical phenomena: the utility of mathematics

##### MECHANICS, Vol. 2, especially

Topic 3: The use of mathematics in mechanics: the dependence of progress in mechanics on mathematical discovery

Topic 4a: Terrestrial and celestial mechanics: the mechanics of finite bodies and of particles or atoms

Topic 6d(2): The relation of mass and gravitational force: the curvature of space

Topic 7e: Electricity: electrostatics and electrodynamics

##### PHYSICS, Vol. 2, especially

Topic 1b: The relation of the philosophy of nature to mathematics: mathematical method and mathematical principles in natural philosophy

Topic 3: Mathematical physics: observation and measurement in relation to mathematical formulations

##### QUANTITY, Vol. 2, especially

Topic 5c: The quantity of motion: momentum, velocity, acceleration

Topic 5d: Mass: its relation to weight

Topic 5e: Force: its measure and the measure of its effect

##### UNIVERSAL AND PARTICULAR, Vol. 2, especially

Topic 4c: The abstraction of universal concepts from the particulars of sense

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Parmenides*  
 Archimedes, Vol. 10, *On Floating Bodies*  
 Plutarch, Vol. 13, *Marcellus*  
 Galileo, Vol. 26, *Dialogues Concerning the Two New Sciences*, Third Day  
 Descartes, Vol. 28, *Geometry*, Second Book  
 Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*, Bk. I,  
     Sects. XI–XIII; Bk. III  
 Swift, Vol. 34, *Gulliver's Travels*, Part III  
 Kant, Vol. 39, *Critique of Pure Reason*, Introduction  
 Faraday, Vol. 42, *Experimental Researches in Electricity*  
 Poincaré, Vol. 56, *Science and Hypothesis*  
 Einstein, Vol. 56, *Relativity: The Special and the General Theory*  
 Hardy, Vol. 56, *Mathematician's Apology*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bernard, *Experimental Considerations Common to Living Things and Inorganic Bodies*, Vol. 8  
 Campbell, *Numerical Laws and the Use of Mathematics in Science*, Vol. 9  
 Einstein and Infeld, "Rise and Decline of Classical Physics," Vol. 8  
 Euler, *Seven Bridges of Königsberg*, Vol. 9  
 Forsyth, *Mathematics, in Life and Thought*, Vol. 9  
 Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9  
 Poincaré, *Mathematical Creation*, Vol. 9  
 Russell, *Study of Mathematics; Mathematics and the Metaphysicians*,  
     Vol. 9

*On the Nature of a Calculus*

Vol. 9, pages 68–78

SUGGESTED READINGS IN THE *Syntopicon*

MATHEMATICS, Vol. 2, especially  
     Topic 1*d*: The ideal of a universal mathesis: the unification of  
         arithmetic and geometry  
     Topic 3*d*: Symbols and formulas: the attainment of generality  
     Topic 4: Mathematical techniques

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Descartes, Vol. 28, *Geometry*  
 Newton, Vol. 32, *Mathematical Principles of Natural Philosophy*, Bk. I,  
     Sect. I; Bk. II, Sect. II  
 Poincaré, Vol. 56, *Science and Hypothesis*, Part I

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Campbell, *Numerical Laws and the Use of Mathematics in Science*, Vol. 9

Dantzig, *Fingerprints; Empty Column*, Vol. 9

Russell, *Mathematics and the Metaphysicians*, Vol. 9

For other works by Whitehead in *Great Books of the Western World*, see  
Vols. 55 and 56

## WALT WHITMAN, 1819–1892

### *Preface to Leaves of Grass*

Vol. 5, pages 247–259

#### SUGGESTED READINGS IN THE *Syntopicon*

NATURE, Vol. 2, especially

Topic 2a: Nature and art: the imitation of nature; cooperation  
with nature

POETRY, Vol. 2, especially

Topic 3: The inspiration or genius of the poet: the role of  
experience and imagination; the influence of the po-  
etic tradition

Topic 5b: Poetry contrasted with history and philosophy: the  
dispraise and defense of the poet

Topic 8b: Critical standards and artistic rules with respect to the  
language of poetry: the distinction between prose and  
verse; the measure of excellence in style

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Republic*, Bks. II–III

Aristotle, Vol. 8, *On Poetics*

Cervantes, Vol. 27, *Don Quixote*, Prologue; Part Two, Chap. 16

Bacon, Vol. 28, *Advancement of Learning*, Second Book

Kant, Vol. 39, *Critique of Judgement*, First Part, Sect. I

Tocqueville, Vol. 44, *Democracy in America*, Vol. 2, Part I, Chaps. 13, 17

Goethe, Vol. 45, *Faust*, Prelude in the Theatre

James, W., Vol. 53, *Principles of Psychology*, Chap. XXII

Joyce, Vol. 59, *Portrait of the Artist as a Young Man*

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, “United States in 1800,” Vol. 6

Arnold, *Study of Poetry; Sweetness and Light*, Vol. 5

Bacon, *Of Death*, Vol. 10

Crèvecoeur, “Making of Americans,” Vol. 6

Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5

Lamb, *Sanity of True Genius*, Vol. 5

Schiller, *On Simple and Sentimental Poetry*, Vol. 5

Shelley, *Defence of Poetry*, Vol. 5

Tocqueville, "Observations on American Life and Government," Vol. 6

### *Death of Abraham Lincoln*

Vol. 6, pages 174–183

#### SUGGESTED READINGS IN THE *Syntopicon*

DEMOCRACY, Vol. 1, especially

Topic 4: The praise of democracy: the ideal state

HISTORY, Vol. 1, especially

Topic 4a(4): The role of the individual in history: the great man, hero, or leader

HONOR, Vol. 1, especially

Topic 5d: The estimation of the role of the hero in history

LIFE AND DEATH, Vol. 1, especially

Topic 7: The causes and occurrence of death: the transition from life to death; homicide

WAR AND PEACE, Vol. 2, especially

Topic 4b: The factors responsible for civil strife

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Phaedo*

Plutarch, Vol. 13, *Caesar*

Shakespeare, Vol. 25, *King Lear*; *Antony and Cleopatra*; *Coriolanus*

Hamilton, Madison, Jay, Vol. 40, *Federalist*, Nos. 9–10

Tocqueville, Vol. 44, *Democracy in America*, Vol. 1, Part II, Chap. 6

Tolstoy, Vol. 51, *War and Peace*, Second Epilogue

Shaw, Vol. 59, *Saint Joan*, Preface

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Seditions and Troubles*, Vol. 7; *Of Death*, Vol. 10

Browne, "Immortality," Vol. 10

Carlyle, *Hero as King*, Vol. 6

Cicero, *On Old Age*, Vol. 10

Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6

Lincoln, *Address at Cooper Institute*; *First Inaugural Address*; *Letter to Horace Greeley*; *Meditation on the Divine Will*; *Gettysburg Address*; *Second Inaugural Address*; *Last Public Address*, Vol. 6

Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6

Thoreau, *Plea for Captain John Brown*, Vol. 6

Tolstoy, *Death of Ivan Ilyitch*, Vol. 3

Woolf, *Art of Biography*, Vol. 6

## OSCAR WILDE, 1854–1900

### *The Happy Prince*

Vol. 2, pages [261–268](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

LOVE, Vol. 1, especially

Topic 3*d*: The heroism of friendship and the sacrifices of love

Topic 5*b*(1): The precepts of charity: the law of love

WEALTH, Vol. 2, especially

Topic 10*e*(1): Almsgiving to the needy and the impoverished

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 3, *Iliad*, Bks. XXIII–XXIV

Sophocles, Vol. 4, *Antigone*

Euripides, Vol. 4, *Alcestis*

Augustine, Vol. 16, *Confessions*, Bk. IX

Aquinas, Vol. 18, *Summa Theologica*, Part II–II, Q 23

Chaucer, Vol. 19, *Canterbury Tales*, Tale of Melibee

Montaigne, Vol. 23, *Of three good women*

Milton, Vol. 29, *Paradise Lost*, Bk. III

Pascal, Vol. 30, *Pensées*, Sect. X

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Love*; *Of Friendship*, Vol. 10

Balzac, *Passion in the Desert*, Vol. 3

Bunin, *Gentleman from San Francisco*, Vol. 3

Chekhov, *Darling*, Vol. 3

Dinesen, *Sorrow-Acre*, Vol. 3

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3

Gogol, *Overcoat*, Vol. 2

Kipling, *Mowgli's Brothers*, Vol. 2

Lamb, *Dream Children*, Vol. 5

Lawrence, *Rocking-Horse Winner*, Vol. 3

Tolstoy, *Three Hermits*; *What Men Live By*, Vol. 3

## FRIEDRICH WÖHLER, 1800–1882

### *On the Artificial Production of Urea*

Vol. 8, pages [312–314](#)

#### SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 1, especially

Topic 1a: Characteristics of animal life: the animal soul

Topic 1e: The conception of the animal as a machine or automaton

ELEMENT, Vol. 1, especially

Topic 3c: The mutability or transmutation of the elements: radioactive decay

Topic 3d: Combinations of the elements: compounds and mixtures

LIFE AND DEATH, Vol. 1, especially

Topic 1: The nature and cause of life: the soul as the principle of life in organic bodies

Topic 2: Continuity or discontinuity between living and nonliving things: comparison of vital powers and activities with the potentialities and motions of inert bodies

MECHANICS, Vol. 2, especially

Topic 4b: The explanation of qualities and qualitative change in terms of quantity and motion

Topic 4c: The mechanistic versus the organismic account of nature

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 7, *On the Soul*, Bk. II

Lucretius, Vol. 11, *Way Things Are*, Bk. III

Descartes, Vol. 28, *Discourse on Method*, Part V

Lavoisier, Vol. 42, *Elements of Chemistry*, First Part, Chaps. V–XVII; Third Part, Chaps. VIII–IX

Heisenberg, Vol. 56, *Physics and Philosophy*, Chaps. 6, 9

Schrödinger, Vol. 56, *What Is Life?*

Waddington, Vol. 56, *Nature of Life*, Chap. 1

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bernard, *Experimental Considerations Common to Living Things and Inorganic Bodies*, Vol. 8

Curie, *Discovery of Radium*, Vol. 8

Faraday, *Chemical History of a Candle*, Vol. 8

Mendeleev, “Genesis of a Law of Nature,” Vol. 8

### VIRGINIA WOOLF, 1882–1941

#### *How Should One Read a Book?*

Vol. 5, pages 5–14

SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 1, especially

Topic 7a: Art as a source of pleasure or delight

Topic 7b: The judgment of excellence in art

BEAUTY, Vol. 1, especially

Topic 5: Judgments of beauty: the objective and the subjective in aesthetic judgments or judgments of taste; judgments of style or fashion based on wealth or honor

MIND, Vol. 2, especially

Topic 1e(2): The relation of judgment to pleasure and displeasure: its application in the realm of art; aesthetic finality

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 6, *Phaedrus*; *Republic*, Bks. II–III

Rabelais, Vol. 22, *Gargantua and Pantagruel*, Bk. I, Author's Prologue

Cervantes, Vol. 27, *Don Quixote*, Part One, Chaps. 32, 47–50

Pascal, Vol. 30, *Pensées*, Sects. I, VI

Kant, Vol. 39, *Critique of Judgment*, Introduction–First Part

Huizinga, Vol. 58, *Waning of the Middle Ages*, Chap. XX

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Study of Poetry*, Vol. 5

Bacon, *Of Beauty*, Vol. 5

Eliot, T. S., *Dante; Tradition and the Individual Talent*, Vol. 5

Hazlitt, *My First Acquaintance with Poets*, Vol. 5

Hume, *Of the Standard of Taste*, Vol. 5; *Of the Study of History*, Vol. 7

Johnson, *Preface to Shakespeare*, Vol. 5

Lucian, *Way to Write History*, Vol. 6

Schopenhauer, *On the Comparative Place of Interest and Beauty in Works of Art*, Vol. 5; *On Education*, Vol. 7

Shelley, *Defence of Poetry*, Vol. 5

*The Art of Biography*

Vol. 6, pages 186–192

SUGGESTED READINGS IN THE *Syntopicon*

MEMORY AND IMAGINATION, Vol. 2, especially

Topic 5a: The distinction between reproductive and creative imagination: the representative image and the imaginative construct

TRUTH, Vol. 2, especially



Topic 4b: Truth in science and poetry: the truth of fact and the truth of fiction

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plutarch, Vol. 13, *Lives of the Noble Grecians and Romans*  
 Montaigne, Vol. 23, Note to the Reader; *Of books*; *Of repentance*  
 Bacon, Vol. 28, *Advancement of Learning*, Second Book  
 Boswell, Vol. 41, *Life of Samuel Johnson*  
 Shaw, Vol. 59, *Saint Joan*, Preface

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Curie, *Discovery of Radium*, Vol. 8  
 Darwin, *Autobiography*, Vol. 8  
 De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5  
 Emerson, *Thoreau*, Vol. 6  
 Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6  
 Hazlitt, *On Swift*, Vol. 5  
 Jefferson, "Biographical Sketches," Vol. 6  
 Lucian, *Way to Write History*, Vol. 6  
 Mill, J. S., "Childhood and Youth," Vol. 6  
 Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6  
 Tyndall, "Michael Faraday," Vol. 8  
 Whitman, *Death of Abraham Lincoln*, Vol. 6  
 Xenophon, "Character of Socrates," Vol. 6

For Woolf's *To the Lighthouse* in *Great Books of the Western World*, see Vol. 60

## XENOPHON, c. 430–c. 355 B.C.

### "The March to the Sea"

from *The Persian Expedition*

Vol. 6, pages [196–222](#)

SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 1, especially

Topic 9c: The arts of war

COURAGE, Vol. 1, especially

Topic 7c: Courage in war

WAR AND PEACE, Vol. 2, especially

Topic 5a: The moral consequences of war: its effects on the happiness and virtue of men and on the welfare of women and children

Topic 10*b*: Different types of soldiery: mercenaries, volunteers, conscripts, militia

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 3, *Iliad*, Bk. XIII

Herodotus, Vol. 5, *History*, Seventh–Eighth Books

Thucydides, Vol. 5, *History of the Peloponnesian War*, Seventh Book

Plutarch, Vol. 13, *Pericles*; *Agesilaus*; *Artaxerxes*

Shakespeare, Vol. 24, *King Henry V*

Tolstoy, Vol. 51, *War and Peace*, Bks. 13–14

Freud, Vol. 54, *Thoughts for the Times on War and Death*

Brecht, Vol. 60, *Mother Courage and Her Children*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Adversity*, Vol. 10

Long, *Power within Us*, Vol. 6

Prescott, “*Land of Montezuma*,” Vol. 6

## “The Character of Socrates”

from *Memorabilia*

Vol. 6, pages 223–226

SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 1, especially

Topic 4*a*: The possibility and limits of moral education: knowledge and virtue

Topic 5: The improvement of the mind by teaching and learning

LIFE AND DEATH, Vol. 1, especially

Topic 8*d*: The fear of death: the attitude of the hero, the philosopher, the poet, the martyr

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristophanes, Vol. 4, *Clouds*

Plato, Vol. 6, *Symposium*; *Meno*; *Apology*; *Crito*; *Phaedo*; *Gorgias*; *Republic*, Bk. VII

Aristotle, Vol. 8, *Nicomachean Ethics*, Bk. II, Chaps. 1–6; Bk. III, Chaps. 6–9; Bk. VI, Chap. 12–Bk. VII, Chap. 5

Plutarch, Vol. 13, *Alcibiades*

Montaigne, Vol. 23, *Of the education of children*; *Apology for Raymond Sebond*

Shaw, Vol. 59, *Saint Joan*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Emerson, *Montaigne; or the Skeptic*, Vol. 10

- Epictetus, *Enchiridion*, Vol. 10  
Epicurus, *Letter to Menoeceus*, Vol. 10  
Erskine, *Moral Obligation to be Intelligent*, Vol. 10  
Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6  
Hazlitt, *Of Persons One Would Wish to Have Seen*, Vol. 5  
Plutarch, *Contentment*, Vol. 10  
Thoreau, *Civil Disobedience*, Vol. 6  
Woolf, *Art of Biography*, Vol. 6

# Appendix

---

## A Plan of Graded Reading

It has been pointed out in the Introduction that the selections included in *Gateway to the Great Books* can serve younger as well as less experienced readers as an induction into the reading of the great books, because the works included in this set are generally much shorter than those included in *Great Books of the Western World* and are in other respects easier to read.

This does not mean, however, that it is necessary or even desirable to read entirely through the selections in *Gateway to the Great Books* before beginning to read some of the works included in *Great Books of the Western World*. The selections in *Gateway to the Great Books* are all worth reading in and for themselves, but they have additional value as a means of entry into the world of the great books, the great ideas, and the great conversation.

To guide younger or less experienced readers in a progressive course of readings which involves selections from *Gateway to the Great Books*, the editors have prepared a plan of graded reading, set forth below. It is divided into four parts. The four parts of the plan of graded reading correspond to four levels of reading ability.

Part I recommends materials suitable for 7th- and 8th-grade readers (that is, for twelve- to fourteen-year-olds approximately), and for readers whose limited experience places them on this level of ability, whatever their chronological age. The selections from the *Gateway* set which are here recommended consist mainly of stories, biographies, autobiographies, and short historical accounts. The list, however, does include at least one selection from each volume in the *Gateway* set.

Part II lists readings in *Gateway* for 9th- and 10th-grade readers. Here we have the longest list of readings in the *Gateway* set. Though there are still many stories and plays in this list of *Gateway* readings, the number of nonfiction readings, especially biographical and historical writings, here increases.

Part III lists readings in *Gateway* for 11th- and 12th-grade readers. The selections from *Gateway* tend to be longer and somewhat more difficult. Here there are none from Volumes 2 and 4, and a mere scattering of stories from Volume 3. Most of the readings recommended here are taken from Volumes 5–10.

Part IV lists selections for readers at the level of the first two years of college. It should be noted that the selections in the *Gateway* list are taken largely from Volumes 8 and 9 (Natural Science and Mathematics).

The lists in Parts I–IV all but exhaust the materials in the *Gateway* set. Nothing in the *Gateway* set is too difficult to be read with comprehension by college freshmen and sophomores or by readers of equivalent ability. By the time readers have attained the level of ability corresponding to the difficulty of the selections in Part IV, they should be able to plan their own further reading of the works in *Great Books of the Western World*; or they may consult the Ten Years of Reading, which is set forth in the book that accompanies the *Great Books* set called *The Great Conversation*.

Some young or inexperienced readers may at first be discouraged by what appears to be the formidable character of the lists which constitute this plan of graded reading. It is important to remind them, or their parents, that the general tendency in education is toward the reading of more and more difficult materials at younger and younger ages. Humanities courses have for some time been given in the freshman year at many colleges; these include a number of the works listed in Part IV. More recently, there has been a movement to upgrade the high school, to inject into its curriculum, both in the humanities and in the sciences, materials which were formerly considered appropriate only at the college level. In recent years, a cry has been raised against the paucity, even the vacuity, of high school curriculums. The following plan of graded reading takes these tendencies into account.

## PART I

### Suggested Readings for the 7th and 8th Grades

VOLUME 2	DEFOE, <i>Robinson Crusoe</i>
	HEMINGWAY, <i>The Killers</i>
	HUGO, "The Battle with the Cannon"
	KIPLING, <i>Mowgli's Brothers</i>
	MAUPASSANT, <i>Two Friends</i>
	POE, <i>The Tell-Tale Heart</i> ; <i>The Masque of the Red Death</i>
	SCOTT, <i>The Two Drovers</i>
	STEVENSON, <i>The Strange Case of Dr. Jekyll and Mr. Hyde</i>
	TWAIN, <i>The Man That Corrupted Hadleyburg</i>
	WILDE, <i>The Happy Prince</i>

- VOLUME 3      CRANE, *The Open Boat*  
 FLAUBERT, *The Legend of St. Julian the Hospitaller*  
 LAWRENCE, *The Rocking-Horse Winner*  
 MELVILLE, *Billy Budd*  
 TOLSTOY, *The Three Hermits; What Men Live By*
- VOLUME 4      MOLIÈRE, *The Doctor in Spite of Himself*  
 SHAW, *The Man of Destiny*
- VOLUME 5      HAZLITT, *Of Persons One Would Wish to Have Seen*  
 LAMB, *My First Play; Dream Children, a Reverie*  
 WOOLF, *How Should One Read a Book?*
- VOLUME 6      CRÈVECOEUR, "The Making of Americans"  
*Declaration of the Rights of Man and of the Citizen*  
 HAWTHORNE, *Sketch of Abraham Lincoln*  
 JEFFERSON, *Biographical Sketches*  
 LINCOLN, *Letter to Horace Greeley; The Gettysburg Address;*  
*Second Inaugural Address; Last Public Address*  
 PAINE, "A Call to Patriots—December 23, 1776"  
 PLINY THE YOUNGER, "The Eruption of Vesuvius"  
 PRESCOTT, "The Land of Montezuma"  
*The English Bills of Rights*  
*The Virginia Declaration of Rights*  
 TWAIN, "Learning the River"  
 WHITMAN, *Death of Abraham Lincoln*  
 XENOPHON, "The March to the Sea"
- VOLUME 7      HUME, *Of the Study of History*  
 STEVENSON, *The Lantern-Bearers*
- VOLUME 8      BOEKE, *Cosmic View*  
 CURIE, *The Discovery of Radium*  
 FABRE, *The Sacred Beetle*  
 HALDANE, *On Being the Right Size*  
 TYNDALL, "Michael Faraday"
- VOLUME 9      DANTZIG, *Fingerprints; The Empty Column*  
 HOGBEN, *Mathematics, the Mirror of Civilization*  
 KASNER AND NEWMAN, *New Names for Old; Beyond the Googol*
- VOLUME 10      ERSKINE, *The Moral Obligation to Be Intelligent*

## PART II

## Suggested Readings for the 9th and 10th Grades

- VOLUME 2      ANDERSON, *I'm a Fool*  
                     ANONYMOUS, *Aucassin and Nicolette*  
                     BUTLER, "Customs and Opinions of the Erewhonians"  
                     CONRAD, *Youth*  
                     DICKENS, "A Full and Faithful Report of the Memorable Trial  
                             of Bardell against Pickwick"  
                     GOGOL, *The Overcoat*  
                     VOLTAIRE, *Micromégas*
- VOLUME 3      APULEIUS, "Cupid and Psyche"  
                     BALZAC, *A Passion in the Desert*  
                     CHEKHOV, *The Darling*  
                     DOSTOEVSKY, *White Nights*  
                     ELIOT, G., *The Lifted Veil*  
                     GALSWORTHY, *The Apple-Tree*  
                     HAWTHORNE, *Rappaccini's Daughter*  
                     PUSHKIN, *The Queen of Spades*
- VOLUME 4      CHEKHOV, *The Cherry Orchard*  
                     IBSEN, *An Enemy of the People*  
                     O'NEILL, *The Emperor Jones*  
                     SHERIDAN, *The School for Scandal*  
                     SYNGE, *Riders to the Sea*
- VOLUME 5      ARNOLD, *The Study of Poetry; Sweetness and Light*  
                     BACON, *Of Beauty; Of Discourse; Of Studies*  
                     DE QUINCEY, *Literature of Knowledge and Literature of Power;*  
                             *On the Knocking at the Gate in Macbeth*  
                     HAZLITT, *My First Acquaintance with Poets*  
                     LAMB, *Sanity of True Genius*  
                     SAINTE-BEUVE, *What Is a Classic?*  
                     SCHOPENHAUER, *On Some Forms of Literature*  
                     WHITMAN, *Preface to Leaves of Grass*
- VOLUME 6      ADAMS, "The United States in 1800"  
                     CARLYLE, *The Hero as King*  
                             *Charter of the United Nations*  
                     EMERSON, *Thoreau*  
                     FRANKLIN, *A Proposal for Promoting Useful Knowledge among*

*the British Plantations in America; Proposals Relating to the Education of Youth in Pennsylvania*

JEFFERSON, "The Virginia Constitution"; *First Inaugural Address*

LA BRUYÈRE, *Characters*

LINCOLN, *Address at Cooper Institute; First Inaugural Address; Meditation on the Divine Will*

LONG, *The Power within Us*

LUCIAN, *The Way to Write History*

MILL, J. S., "Childhood and Youth"

TACITUS, *The Life of Gnaeus Julius Agricola*

THOREAU, *A Plea for Captain John Brown*

*Universal Declaration of Human Rights*

WASHINGTON, *Circular Letter to the Governors of All the States on Disbanding the Army; Farewell Address*

WOOLF, *The Art of Biography*

XENOPHON, "The Character of Socrates"

#### VOLUME 7

BACON, *Of Youth and Age; Of Parents and Children; Of Marriage and Single Life; Of Great Place; Of Seditions and Troubles; Of Custom and Education; Of Followers and Friends; Of Usury; Of Riches*

BURKE, *Letter to the Sheriffs of Bristol*

CLAUSEWITZ, *What Is War?*

FARADAY, *Observations on Mental Education*

JAMES, W., *The Energies of Men; Great Men and Their Environment*

PLUTARCH, *Of Bashfulness*

SCHOPENHAUER, *On Education*

SWIFT, *Resolutions When I Come to Be Old; An Essay on Modern Education; A Meditation Upon a Broomstick; A Modest Proposal*

#### VOLUME 8

BACON, *The Sphinx*

CARSON, *The Sunless Sea*

DARWIN, *Autobiography*

EDDINGTON, *The Running-down of the Universe*

EISELEY, "On Time"

FABRE, *A Laboratory of the Open Fields*

FARADAY, *The Chemical History of a Candle*

GALILEO, *The Starry Messenger*

HUXLEY, *On a Piece of Chalk*

JEANS, *Beginnings and Endings*



- VOLUME 9      FORSYTH, *Mathematics, in Life and Thought*  
                      POINCARÉ, *Mathematical Creation*  
                      WHITEHEAD, "On Mathematical Method"
- VOLUME 10     BACON, *Of Truth; Of Death; Of Adversity; Of Love; Of Friendship; Of Anger*  
                      CICERO, *On Friendship; On Old Age*  
                      EMERSON, *Self-Reliance*  
                      EPICETUS, *The Enchiridion*  
                      HAZLITT, *On the Feeling of Immortality in Youth*  
                      PATER, "The Art of Life"

## PART III

## Suggested Readings for the 11th and 12th Grades

- VOLUME 3      BUNIN, *The Gentleman from San Francisco*  
                      DINESEN, *Sorrow-Acre*  
                      FITZGERALD, *The Diamond as Big as the Ritz*  
                      JAMES, H., *The Pupil*  
                      MANN, *Mario and the Magician*  
                      SINGER, *The Spinoza of Market Street*  
                      TOLSTOY, *The Death of Ivan Ilyitch*  
                      TURGENEV, *First Love*
- VOLUME 5      ELIOT, T. S., *Tradition and the Individual Talent*  
                      HAZLITT, *On Swift*  
                      HUME, *Of the Standard of Taste*  
                      SAINTE-BEUVE, *Montaigne*  
                      SCHOPENHAUER, *On Style*  
                      SHELLEY, *A Defence of Poetry*
- VOLUME 6      BURY, *Herodotus*  
                      GUIZOT, "Civilization"  
                      THOREAU, *Civil Disobedience*  
                      TOCQUEVILLE, "Observations on American Life and Government"
- VOLUME 7      CALHOUN, "The Concurrent Majority"  
                      HUME, *Of Refinement in the Arts; Of Money; Of the Balance of Trade; Of Taxes*  
                      JAMES, W., *On a Certain Blindness in Human Beings*  
                      MACAULAY, *Machiavelli*

MALTHUS, "The Principle of Population"  
 ROUSSEAU, *A Lasting Peace through the Federation of Europe*  
 RUSKIN, *An Idealist's Arraignment of the Age*  
 VOLTAIRE, "English Men and Ideas"

VOLUME 8      CAMPANELLA, "Arguments for and against Galileo"  
                   EINSTEIN AND INFELD, "The Rise and Decline of Classical  
                                 Physics"  
                   GALTON, "The Classification of Human Ability"  
                   HELMHOLTZ, *On the Conservation of Force*  
                   HUXLEY, *On the Relations of Man to the Lower Animals*  
                   LYELL, "Geological Evolution"  
                   WÖHLER, *On the Artificial Production of Urea*

VOLUME 9      CAMPBELL, *Measurement; Numerical Laws and the Use of*  
                                 *Mathematics in Science*  
                   EULER, *The Seven Bridges of Königsberg*  
                   LAPLACE, "Probability"  
                   POINCARÉ, *Chance*  
                   RUSSELL, *The Study of Mathematics*

VOLUME 10     BROWNE, "Immortality"  
                   CLIFFORD, *The Ethics of Belief*  
                   DEWEY, "The Process of Thought"  
                   EMERSON, *Nature; Montaigne; or, the Skeptic*  
                   EPICURUS, *Letter to Menoeceus*  
                   JAMES, W., *The Will to Believe; The Sentiment of Rationality*  
                   MILL, J. S., *Nature*  
                   PLUTARCH, *Contentment*  
                   SANTAYANA, *Lucretius; Goethe's Faust*  
                   VOLTAIRE, "The Philosophy of Common Sense"

#### PART IV

#### Suggested Readings for College Freshmen and Sophomores

VOLUME 5      ELIOT, T. S., *Dante*  
                   SCHILLER, *On Simple and Sentimental Poetry*  
                   SCHOPENHAUER, *On the Comparative Place of Interest and*  
                                 *Beauty in Works of Art*

VOLUME 7      DANTE, "On World Government"  
                   KANT, *Perpetual Peace*

- VOLUME 8    BERNARD, *Experimental Considerations Common to Living Things and Inorganic Bodies*  
MENDELEEV, "The Genesis of a Law of Nature"  
PAVLOV, *Scientific Study of the So-Called Psychical Processes in the Higher Animals*
- VOLUME 9    CLIFFORD, *The Postulates of the Science of Space*  
PEIRCE, *The Red and the Black*  
POINCARÉ, *Space*  
RUSSELL, *Definition of Number; Mathematics and the Metaphysicians*
- VOLUME 10   ADAMS, *Saint Thomas Aquinas*  
EPICURUS, *Letter to Herodotus*

